

# Christian Courier

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## Community economic development offers hope for marginalized people

Alan Doerksen

TORONTO — There is a sharp contrast between the mainstream economy and community economic development (CED), says Murray MacAdam, a Toronto-based writer and editor. Mainstream businesses have a goal of maximizing profits, sometimes at the expense of jobs. For example, in 1995, Canada's top five banks made record profits but collectively dropped 2,500 jobs, he notes.

In contrast, CED places a high value on community, environmental protection and meeting needs in society, says MacAdam. "It consciously aims to create a place for everybody." CED also involves efforts to create jobs for people who are normally left out of the economy.

Mainstream businesses focus

on globalization which "really undermines the local economy," says MacAdam. "They will move to the place that will bring the highest return." The mainstream economy values economic growth and has "faith in the inevitability of progress."

### Potluck dinner

In mid-April, MacAdam and Rev. Allan Reeve, a United Church minister ordained to a business ministry, led a one-day workshop on CED at the Institute for Christian Studies in Toronto. According to MacAdam, "Community economic development (CED) is like a potluck dinner in which everybody brings something to the table and nobody goes away empty."

The workshop focused on defining CED, giving examples of it in action, and encouraging



Murray MacAdam at the Institute for Christian Studies.

participants to come up with their own creative ideas for co-operative businesses.

MacAdam is managing editor of "Community Economics," a Toronto-based newsletter pub-

lished by the Ontario CED Alliance. He defines CED as "local efforts to create jobs locally" and "a very people-oriented approach to economic development." The word "community" can refer to either a geographical area or neighborhood, or to a group of people with something in common. CED often involves marginalized groups such as ex-psychiatric patients, whom MacAdam refers to as "psychiatric survivors." About 80 per cent of them are out of work, he notes.

"CED really isn't new," MacAdam observes. Instead, it reflects "a long and honorable Canadian tradition of people organizing." Examples of this are the credit union movement and wheat pools.

CED is practiced by a variety  
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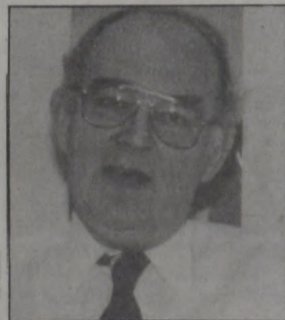
## CPJ lobbyist seeks justice for all, including gays

Bert Witvoet

OTTAWA — Gerald Vandezande was in the capital last week expressing his concern about a quick passing of a Senate bill that would add discrimination on the basis of sexual orientation to Canada's Human Rights Act. Meeting with members of the Liberal caucus and a special advisor to Justice Minister Allan Rock, Vandezande tried to persuade the government to seek public input and include some definitions of marriage and other committed relationships before passing Senate Bill S-2.

The Liberal government seemed poised to quickly pass such a law after the Canadian Human Rights Commission reminded the government of its promise to include sexual orientation.

According to Vandezande and Citizens for Public Justice (CPJ), the organization he rep-



Gerald Vandezande

resents, the question of extending legal and financial rights to gay and lesbians must be decided by the same criterion used in the quest to seek public funding for independent schools: a framework of public policy that protects all and discriminates against none.

CPJ's position on equal legal rights for homosexuals is clearly set out in its public policy

position paper, "A Public Justice Approach to Legal Equality Rights for Gay and Lesbian Neighbors."

CPJ makes clear in its policy paper that it does not want "to offer solutions to moral or theological dilemmas or to argue about personal or communal beliefs." Instead it wants "to provide a healing public policy approach that does justice to the plurality of deeply held beliefs in our society."

### No moral judgments

CPJ also reminds the government that it is not its responsibility to make value judgments on the behavior of its citizens or to act as a "public watchdog to check whether spouses and partners act morally." That job belongs to families, friends, neighbors, counsellors and faith-communities, says CPJ.

We want the government to

take pro-active initiatives so that people who are not in a heterosexual relationship will nevertheless be entitled to financial benefits and equal treatment, says Vandezande.

But for that to happen you need categories in law that spell out the implications. CPJ wants the established definition of marriage to remain untouched.

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## News

# Good news to the poor

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of groups including governments, social service agencies, foundations, churches and some businesses.

As a biblical example of CED, MacAdam mentions the book of Acts, in which early Christians lived in community, sharing all their goods in common. "Jesus dedicated his ministry to bringing good news to the poor and freedom to the oppressed," adds MacAdam.

"Churches are becoming increasingly interested and involved in CED enterprises," MacAdam observes. "People realize government resources are shrinking. I think there's a hunger for alternatives."

One example of church-related CED is the Christopher's Hive Candle Company, connected with St. Christopher's House in western Toronto. This is a pilot project which provides work for street people and the long-term unemployed, says MacAdam. It was started with funding from St. Christopher's House, along with money from the government-run Jobs Ontario program and a private foundation.

Recently, this candle company got a \$100,000 contract from The Body Shop to produce candles. The company expects to do \$200,000 worth of business in 1996. "This is really a promising kind of project," comments MacAdam.

In Whitby, Ont., Westminster

United Church has started a program called Renewed Entrepreneurs, which provides a 12-week, hands-on job training course. The program encourages people to start their own businesses and offers continuing counselling after the course finishes. Westminster church co-operates with Durham College in nearby Oshawa and received some government funding to start up the program.

## Adversity draws us together

Self-employment is "the fastest-growing part of the Canadian economy," says MacAdam, but "the initial start-up capital is a real problem." The United Church is helping small businesses start up through its Economic Animation Project.

Participants in the CED

workshop had opportunities to discuss their ideas and brainstorm for new ones. Some ideas that came out of this discussion time: volunteering is an important way to contribute to one's local community; and net-working with neighborhood organizations is a good way to build community.

Participants discussed community-related projects they have been involved in and how they could change their lifestyles to become more involved locally. About 30 people from various walks of life took part in the workshop.

"Hope amidst darkness" was the theme for the CED workshop, and MacAdam explains that in difficult times, "adversity has the potential to draw us together."

## 'Be up front,' Vandezande tells legislators

... continued from page 1

"We favor protection of human rights, but before you table the government bill, you must issue a discussion paper, then have consultations, and then have public hearings," says Vandezande. The push was on not to have these and to seek a free vote, which would allow MPs to vote according to their conscience.

Vandezande does not favor a free vote, seeing the matter as a human rights issue. But he wants the government to be up front with the people of Canada. That was done in 1992 under Kim Campbell, says Vandezande.

CPJ also wants to protect the rights of communities to discriminate on the basis of relevant criteria. It argues that an organization should have the legal right to deny employment to gays and lesbians if the basic beliefs or purposes of such an organization are opposed to homosexuality.

To provide legal and financial equality for same-sex couples, CPJ suggests the establishment of an additional legal category of "registered domestic partnerships" as a way of assuring that all Canadians are equally entitled to just protection and the same pension and other social benefits now available to married couples.

Vandezande reminds CC that Canada's Human Rights Act applies only to laws within the federal jurisdiction and to agencies which are federally regulated, like banks, Bell Canada, CBC and the federal public service. All but two provinces have already included discrimination based on sexual orientation in their provincial human rights acts.

## Riverdale co-op looks to God and nature for model

Alan Doerksen

TORONTO — As a minister, Rev. Allan Reeve tries to "practise instead of preach." Six years ago, Reeve was ordained by the United Church to lead an economic ministry in the Riverdale community in southeast Toronto. At a workshop on community economic development (CED) held at the Institute for Christian Studies in mid-April, Reeve explained how his ministry has grown in the past few years from one to 15 small businesses that share the same work space.

Reeve explains that he started the Riverdale Economic Ministry (REM) because he had "a profound dissatisfaction with the church's response to poverty in this city." He was unemployed at the time, so he and others started a house repair business. In the past six years, REM has started 15 businesses, including From the Root Landscaping, Untangle Business Services, and The Urban Sawmill Worker Co-op. One unusual business at the co-op is Subtonic Monks, a group of musicians who perform rhythmic music on the streets, in festivals or parades. At present, more than 40 people work for REM (which is also known as Toronto Community Ventures). Often the businesses will work together in co-operative ventures.

Reeve asserts that in Western culture, we tend to divide up our lives into work, family life and church life. But these are interrelated, he says. "Work to me is an expression of our God-given gifts.... We're reclaiming making a living as part of church life."

REM has had its share of failure, Reeve notes. When the most recent recession started in the spring of 1992, "we went under." Some members left the co-op while others stayed on, and the United Church continued to fund the work. "When the business failed, the community succeeded," observes Reeve.

The co-op looks to God and nature to find a model for it to follow. "Nature is telling us how to do business," explains Reeve. "No tree exists on its own, but trees are part of a forest." Just as it takes a few years to get good fruit from grape vines it takes three to five years to get profits from a business, he says.

Comparing CED to the mainstream economy, Reeve says, "So much of global economics is short-term.... God's business economy talks about generations."

REM's long-term plan is to create 70 per cent profitable businesses and invest in the other 30 per cent.

In Canada, the co-operative movement is very strong, with 10 million Canadians belonging to various co-operatives, Reeve observes. In CED, co-operation is very important, he suggests. "The biggest myth is that the entrepreneur can do everything. The model for entrepreneur is a community organizer."

John Chang works together with Reeve at REM. Before he met Reeve, Chang decided to live a community-based lifestyle in the Riverdale neighborhood. When he met Reeve a few years ago, he found they shared the same vision.

Chang started up From the Root Landscaping together with an ex-psychiatric patient. "We went into business and we hustled," he says. The business broke even the first year. After this, Chang spent some time in prayer and silence and discovered that: "God was saying 'I will lead you, I will train you.' That was enough encouragement to go the second year."

REM follows three mandates, says Chang. Its social mandate is "relationships come before profit," its environmental mandate is to use environmentally-friendly supplies, and its economic mandate is to provide good wages compatible with the marketplace.



Goran Gecovski does traditional Macedonian wood carving at REM

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## Politics/News

## Authority: oppressive or liberating?

Very occasionally I will see someone — usually a young male — wearing a T-shirt on which is emblazoned: "QUESTION

AUTHORITY." My initial inclination is to find it amusing that we are expected to defer to the authority of a clothing manufacturer in challenging every other authority. Yet as a political scientist who has done much work exploring the phenomenon of authority, I am conscious of both the truth and falsity of this saying and the sentiment it expresses.

To some extent, the motto is indicative of nothing more remarkable than a normal adolescent testing of the waters, in which case the authority being questioned is mostly parental. Indeed it is appropriate that as young people grow to maturity and are able to fend for themselves the authority of their parents should diminish. If it does not, then, as philosopher Yves René Simon puts it, it becomes "abusive."

But I am much less comfortable when this axiom is applied in the political and other realms. It is true, of course, that, like everything else in life, authority is often subject to abuse. The framers of most constitutional documents have recognized this and have thus properly sought to limit its exercise and to fence it in with countervailing authorities, such as an independent judiciary, federal divisions of power and so forth. The United States has its Bill of Rights. Canada has its Charter of Rights and Freedoms. Both were deliberately formulated to place limits around political authority and to guarantee that it cannot arbitrarily intervene in the legitimate sphere of personal responsibility.

Moreover, in some countries, under the influence of totalitarian ideologies, political authorities have pretended to possess total competence in virtually every area of life. In such context authority *deserves* to be questioned. It ought to be challenged to live within the normative limits God has imposed on everything in his creation. Ironically, however, in such countries one is unlikely to get away with wearing a "QUESTION AUTHORITY" T-shirt, however much of its message might need to be heard in those contexts.

### Ideological window dressing

But there is a sense in which the questioning of authority can become unhelpful and destructive. As political theorist Jean Bethke Elshtain has argued, there is a general tendency to see authority as little more than ideological window dressing on the somewhat arbitrary possession of power by some over others. Because of this we have lost the ability to distinguish between oppression and the legitimate constraints placed on us by the need to live in community.

We Christians understand better than others do that all people are under authority in some respect. Children are under the authority of their parents. Employees are subject to that of their employers. Musicians in a symphony are under the conductor's authority. Citizens are subject to government. And, of course, all of us are ultimately dependent on the authority of God and his Word in our lives. The human quest for autonomy, that is, freedom from any and every authority, is as ancient and ruinous as our first parents' sin in the Garden of Eden.

Authority itself is the good gift of God to enable us to live together in peace.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., where he is known for the variety of T-shirts in his wardrobe.

### POLITICS

David Koyzis



## Innu supporters cleared of charges

TORONTO (ICIE) — Nine Innu supporters who were charged with trespassing during a peaceful protest have been ruled innocent in a court decision which declares that extreme actions are justified in order to prevent further destruction to the Innu by low-level military flights over their lands.

"I am prepared to hold that the defendants broke the letter of the law by non-compliance to prevent a greater evil, that is, to prevent the destruction of the Innu people and their basic human rights," said Justice of the Peace Robert Phillips, in making his ruling.

After years of lobbying and campaigning through conventional channels, Innu supporters staged a dramatic civil disobedience action at the British and Dutch consulates in November in an effort to dissuade NATO countries from renewing an agreement that would allow, over the next 10 years, up to 18,000 military flights annually over Innu lands. The new agreement be-

tween Canada and NATO partners was signed with little fanfare at the end of February 1996.

Over three days of moving testimony before a full to overflowing court, evidence was given of the environmental destruction caused by low-level military flight training over Innu lands in Labrador, and of the cultural assimilation and systemic discrimination faced by the Innu.

Innu witnesses at the trial testified to the grave threat caused to their communities' health, culture, and land by the low-

level flights as well as by the more recent development of the proposed Voisey's Bay nickel mine on their traditional territories. After hearing evidence from the nine defendants as well as numerous experts witnesses, including Innu Nation President Peter Penashue, former Member of Parliament Dan Heap, economist Mel Watkins, legal expert John Olthuis and others, the presiding Justice of the Peace ruled that the November civil disobedience action was justified given the grave and immediate threat to the Innu.

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## Editorials

# Called to serve God and to manage the earth

We don't usually step into a debate between our columnists and our readers, but in the case of Bert Hielema's column "Can the Male Prevail" (March 15) we'll make an exception. The reason being that the letters keep on coming in, and there seems to be no satisfactory resolution to the debate in sight, even with Bert Hielema's latest response in this issue. Hence our decision to offer our insights.

Much as we like Bert Hielema's emphasis on treating this earth as God's good earth, we don't think that he needs to bolster his case by seeing the earth as the Bride of Christ. If he wants to point out that God loves this earth, he only needs to point to Genesis 1, where God says that what he created is good. And what God declares good let no one treat with disdain or indifference. Furthermore, he can appeal to passages such as Psalm 24:1: "The earth is the

Lord's, and everything in it, the world and all who live in it," or Psalm 19:1,4: "The heavens declare the glory of God.... Their voice goes out into all the earth."

## We must be good to this earth

Of course, we are called to be caretakers of this good earth, which is subject to the glory of God, but which, unfortunately, suffers under the curse of our sin. And it would be a great mistake to see the missionary mandate of Matthew 28 as a command that somehow frees us from the cultural mandate of Genesis 1. The fact that Jesus is so focused on the spread of the Gospel does not mean that we should be unconcerned about the fate of the earth. Jesus had a special mission, and so did Paul. They were not called by God to be engineers, mechanics or nurses. But those of us who are must do our earthly tasks with godly zeal and godly care.

Just because the earth as we know it will be refined in the fire of judgment some day does not mean that we have no responsibility as earthkeepers. God wants us to be good to this earth. After all, it's his handiwork — and our home.

But in order to be good to the earth we need not elevate it to the status of Christ's lover. The earth is represented in the ones whom God appointed as its managers, and who, if they fall down at the foot of the cross, are headed by Christ. When God calls us to be his people and to be his lovers, he gets at the heart of creation and at its redemption.

## The new society of Christ

Bert Hielema's interpretation of Revelation 19:7 and 21:2 goes against the traditional interpretation that the bride or the new Jerusalem is the people of God. Jerusalem is

the counterpole of Babylon, the great whore. If Jerusalem is the new earth, what is Babylon? The old earth? We think Babylon is the ungodly societies, from which the voice of an angel tells us to separate ourselves: "Come out of her, my people, so that you will not share in her sins."

Jerusalem, on the other hand, is the new society of Christ. In Chapter 19: 8 we are told that the bride was given fine linen to wear, and in a parenthetical clause we are told that the fine linen stands for the righteousness of the saints. Clearly we are dealing with the people of God when we talk about the Bride of Christ.

## We eagerly await the groom

In Chapter 21 the picture becomes even clearer. First we are told that John saw a new heaven and a new earth. Then he saw the new Jerusalem coming down out of heaven, presumably down to the new earth. So the new earth and the new Jerusalem are not the same. John sees the people of God, beautifully dressed as a bride (clothed with the righteousness of the saints), come down from God to inhabit the new earth. And God will live with them on the new earth.

Then, finally, in Rev. 22:17 we read that "the Spirit and the bride say to Jesus, 'Come!'" And we who hear this word of prophecy also say, "Come, Lord Jesus." This is the people of God eagerly awaiting the time when it can be reunited with its head to live on the new earth.

Why is it important to maintain the traditional interpretation of the new Jerusalem? Because that way we avoid the pantheistic and New Age tendencies present in our societies which subordinate human beings to the earth. We are not called upon to "serve" the earth. We are called upon to *serve* God and to *manage* the earth on his behalf.

BW

# We can't throw rocks far enough

Quite a few people in our society tend to think of themselves as being basically good people with a few flaws. They do a lot of good things. Especially when they compare themselves to others who can be faulted for doing only a few good things or for doing bad things, they feel rather good about themselves. Such people may not be open to the gospel of forgiveness. Don't come to them with the message that we are sinners, hopelessly mired in the muck of futility.

I heard a radio preacher address that situation with a striking analogy. He had been talking to a young woman and asking her whether she thought she would go to heaven. Her answer was Yes. He asked her why. "Because I live a

pretty good life," was the answer.

The preacher countered that statement with the following example: An athlete can throw a rock much farther than I can. Compared to me, he's a winner. But if both of us should be asked to throw a rock onto the moon, he would not do any better than I would.

What the preacher was saying is that none of us can do enough good judged by God's standards. "For all have sinned and fall short of the glory of God (Romans 3:23). How foolish it is to compare ourselves to others or to think that somehow we deserve to go to heaven.

If we have to rely on our own credit rating, heaven is as far out of reach as is the moon.

BW

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## Letters

# 'Holy Jerusalem' is not the church?

Henry Lammers in a comment on my article "Can the Male Prevail" (for which I thank him) remarks that the femaleness of creation is "sexually appealing, but not very biblical." And, indeed, the going notion is that not creation, as I assert, but that the church is the Bride of Christ. I happen to think that this is incorrect and I base this on the following.

1. The phrase "The Bride of Christ" does not appear in the Bible. Paul, the bachelor, twice alludes to it in an off-handed way. In 2 Cor. 11:2, he, sort of foolishly by his own admission, uses the metaphor of marriage in connection with the Corinthians being offered in marriage to Christ, a romance which, he says, did not go very well. He uses this marriage example again in Ephesians 5:25,26. Here Paul writes only that we

are part of Christ's body, and must love and care for our spouses as Christ loves and cares for us. Neither explicitly nor implicitly do these passages say that the church is the Bride of Christ. What the last example does say is that Christ is the Head and we are the body, but just because my head is attached to my torso does not mean that my brain is the groom and the rest of my body is the bride.

2. The most outspoken instance of bride usage is in Revelation. Chapter 19:7 simply refers to the marriage of the Lamb and the readiness of the bride. Who this bride is we find out in chapter 21. Here, in verse 2, the bride is clearly identified as the Holy Jerusalem. Verse 9 confirms this. In my opinion the Holy Jerusalem is not the church. The Bible quite convincingly states that the church

— as well as the Bible — has no place in the new creation. The Bride is the New Jerusalem, the new female earth, God's good cosmos, now totally renewed and ready to embrace the Lamb, ready to be united in marriage to Christ, the Head, and us, the new humanity, together molded into the perfect body. So, when Isaiah 62:4-5 tells about the land being married to the children of humanity, then John in Revelation simply repeats an Old Testament truth.

## What kind of marriage?

3. John 3:16 actually says it all: God so loved his creation, his cosmos, that he was ready to die for it. And he did. And now this passion is to be consummated when the Bride comes down from heaven, and at that point, we, as the new humanity will be married. Period. Then,

only then, will we be fully ready and able to explore the new creation, mature at last, to forever be united in holy matrimony and serve God's creation with all our heart and mind and strength, just as Adam and Eve originally were chosen to do. But this time there will be no divorce and alienation and revenge. Forever will we be wedded and never, ever grow tired of each other as both we and the creation are infinite and eternal — a marriage made in heaven.

The Church is not the Bride of Christ. The fact that it has assumed this to be the case has been a factor in the estrangement from creation and has, I think, added to the terrible environmental plight in which we now find ourselves.

**Bert Hielema  
Tweed, Ont.**

# Jesus was not so concerned about the earth



ness" (CC, March 15). But God already destroyed Sodom and Gomorrah for losing their maleness (see Genesis 19). Did God destroy these cities with fire and brimstone because they neglected "the good earth"? No, "the good earth" was destroyed because of their wickedness.

Did Jesus talk about "the good earth" in connection with his second coming? According to 2 Peter 3:7, "The present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men."

Brother Hielema says that the land, not the church, is the bride. The earth is the female (Natives would agree) and we women and men are the groom. What Hielema is saying is that we had better look after this "good earth", otherwise we will not be wedded to God's new creation.

According to Bert Hielema, the modern male is in trouble because "men were removed from the land and enclosed in the factory, which annihilated the traditional concept of male-

It seems to me that Jesus, our Savior and Lord, was not so concerned about this "good earth" (which was already then polluted, no doubt) when he said, "All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matt. 28: 19,20). Jesus did not say go and redeem the earth.

And what did Jesus mean by obeying "everything I have commanded you"? To

save the earth? I believe that by fulfilling the great commission that Christ gave to us, our lifestyle and respect for God's good earth will also change.

No, we will not be wedded to God's creation but, rather, we are already children of God through faith in Jesus Christ (Gal. 3:26,27). We are already a new creation (2 Cor. 5:17). The gospel Bert Hielema seems to preach is not the message of Jesus Christ in Matthew 28.

**Sid Denekamp  
Burlington, Ont.**

## Letter shows difficulty of living in peace

Perhaps good journalism consists of the ability to present viewpoints to readers in an eclectic manner. It is an art. It is my belief that I enjoy CC and its content because this weekly usually displays the execution of that artistry.

The flipside is reading some commentary in "letters." From time to time letters make you glow with pride and love for your fellow humans. And sometimes they make you ashamed of sharing a belief in a God with others. You wonder where those others are coming from. How they ever manage to show grace. Or if, perhaps, they have ever honestly prayed for hope and love and faith and grace.

The March 22 issue of the weekly reminded me very distinctly of the difficulty we face in the effort to live in peace and tolerance with each other and

with the rest of the cosmos.

On the top right hand side of Page 5 I discovered two letters of totally different colors. They describe exactly why I (and no doubt many others) reacted in the manner I just described. Do I sense a deliberate alacrity in the proximity of these letters? The only redeeming value of one message was the editor's note that God's grace is big enough to include even journalists.

Besides the editorial, that note made this issue for me. Thank you for showing much astuteness and good humor.

Needless to add that I thank you for bringing us a Reformed weekly! Richard Bouma from Jarvis has said it very eloquently.

**Gerald H. Luimes  
Saskatoon, Sask.**

## Avoid narrow political stripe

I am writing in response to Peter and Marja's column of April 5 in which they discuss the relationship a Reformed paper should have with political parties.

I appreciate someone setting the record straight about Christians and politics. Over the years I have been asked "How can you be a Christian and not vote for the NDP?" and "How can you be a Christian and not vote for the Reform Party or the CHP?" and even, "How can you be a Christian and get involved with any political party?"

These questions always seem to be asked by well-informed, committed Christians who are working hard for God's kingdom. Why do they all think, as many others do, that a genuine Christian life can be defined only by a narrow political stripe?

Thank you, C.C., for your political critique of all parties.

**Eve Mazereeuw  
Sarnia, Ont.**



## Letters/Environment

## Four art-related articles must be a record

Your March 27 issue was, for me, one of the most enjoyable and interesting. Four art-related articles must be a record for a general Reformed Christian audience magazine. Thank you.

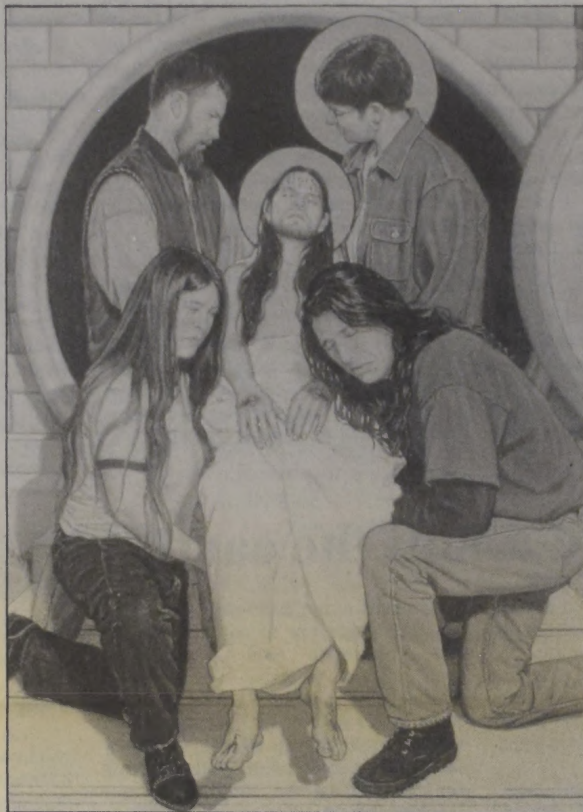
Please allow me a few brief comments on some of the articles. First the interview and story on Matth Cupido was the centrespread and the longest and rightly so. Matth has for at least 20 years shown us how to laugh and cry and lament and dance through his art as well as his personality. The interview style by Corinne Vreugdenhil allowed the artist to speak for himself, and she asked him the right questions.

The next story about the art of Gerald Vaandering also allowed him to explain his own work. Gerald's art is important, culturally as well as socially, and acts as a catalyst to re-examining our values and social structures. He's asking the right questions in his art, about our relation to God our Creator and his creation, and our neighbor. For example, are we regressing to a society of hunter-gatherers (work to eat) by the emphasis on jobs and money in our schools and universities, rather than working out the full cultural mandate (eat to work)? This is shown in Gerald's use of prehistoric and modern imagery, and in his materials.

### Not the Lamb of God

The article about the art of Chris Woods took me through a whole range of emotions. Initially my reaction was one of joy at seeing a modern artist being commissioned to paint the 14 Stations of the Cross to be used in worship.

As I kept reading and looking at the picture of Christ carrying the cross through a modern city I grew more and more uneasy. (I did appreciate Marguerite



*Jesus is carried to the tomb — one of a series of paintings by Chris Woods*

Witvoet's forthright questioning of Chris Woods.) The Jesus depicted doesn't seem to have anything in common with the people around him. He's too clean and other-worldly. He's certainly not the Lamb led to the slaughter to save the world from sin. Not having seen the other pictures makes me hesitant in being too critical.

I do have a question for the church that commissioned "The Way of the Cross." Do you not know that art is a confessional activity, and regardless of the research by the artist, what you

have is a statement of faith in the Jesus who suffered and died for the artist's sin as well as the congregation's? — the artist describes himself as a non-church goer. The question remains for us as Christians: How do we show and tell our world that Jesus died and rose to renew all creation?

**George Langbroek**  
St. Catharines, Ont.

*Note: George Langbroek is a Christian who has been practising confessional art for several decades. Ed.*

## Sealing our fate in the Atlantic

**John R. Wood**

Whipping the pole back and forth was fun. Until it snapped! It was guaranteed unbreakable, so I was awfully surprised when it broke off cleanly in my hand. The experience is still etched in my mind. It was my dad's personal fishing rod, on unauthorized "loan" to me.

I considered my options carefully, since he didn't know that I had taken it to the lake. Should I confess and take the consequences, or try to hide it on the fool's hope of avoiding his wrath?

I opted for a cover-up and walked home with the two pieces of the rod flopping about in my hand. I came to the house nonchalantly, and delicately propped it in the corner of the garage, knowing full well that this delaying tactic was not a solution. What is it that compels us to avoid dealing with our sin, compounding our error by committing another?

We face a dilemma today when it comes to caring for creation. We've "broken" much of it, and don't want to see — or admit to ourselves or our Father — the consequences of our actions.

### The seals You gave us...

The collapse of the Atlantic cod fishery is a disaster of monumental proportions. The human and natural toll has been high. Most of us don't live on the East Coast, so it may be hard to fathom the depth of disaster that will follow the loss of this legendary fish stock.

We know the cause was our own over-fishing. Now we are rushing to restore this system to commercial viability. We're doing that by shifting blame, something like this: We aren't blaming the seals for the collapse of the stock, but seals eat cod, and seal herds are increasing. So we must kill more predators to allow the depleted cod stocks to rebound.

The logic of this is as compelling as it is wrong. It simply doesn't accurately reflect how the world works. There's much more going on in this system than seals eating fish. And the population estimates supporting this faulty argument are bounded by large margins of uncertainty. In fact, we got into this mess because we consistently ignored warnings by technicians who said that optimistic estimates for sustaining high fishing pressure on cod were wrong.

### Truth submerged

The problem now is how quickly we blame other species and jump to predator control measures. The simplistic view of a few species interacting in a food chain works in a 30-second sound bite on TV. But creation is much more complex and much more interesting than that view. Our actions in the Atlantic have triggered a cascade of unnatural species interactions within an intricate web of feeding relationships. It may turn out here, as it has elsewhere, that culling seals actually worsens the conditions for codfish recovery.

Predators do not always and uniformly reduce prey populations. Their feeding habits and patterns are complex, and the political arguments I have seen so far gloss this over. We have so simplified and dichotomized the public debate that the truth may remain submerged with the few remaining cod. There are no easy fixes for the damage we have done.

So, when someone says we must destroy more of creation to repair the damage we have done to some other part of it, we should use caution. Are we working out of sound ecological theory which will help sustain creation, or are we merely trying to hide our mistakes?

*John R. Wood teaches environmental science at The King's University College, Edmonton.*



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## Book Review

# A guide to spiritual and literary nourishment

Marian Van Til

## Take & Read: Spiritual Reading: An Annotated List.

By Eugene H. Peterson.

Grand Rapids, Mich.: Eerdmans, 1996. ISBN 0-8028-4096-5. Soft cover. 122 pp. \$10 US.

Laying down 10 (or 13) dollars for Eugene Peterson's *Take & Read* is a tiny investment that could turn out to be of great consequence. Peterson is a professor of spiritual theology at Regent College in Vancouver, but he's no ivory tower scholar. He communicates plainly his immense knowledge of the writings of Christendom, even while writing in a delightful almost poetic style.

Peterson's purpose in this annotated reading list is not to impress readers with his erudition. It is to help us know where to start in sampling, and then gaining nourishment from, the spiritual food there is to be had at the centuries-long banquet table of spiritual and Christian writing.

### No junk food

The title *Take & Read* is no doubt a deliberate allusion to the "take and eat" of Communion. The intent is not simply that we be well-read Christians, but that our extra-biblical Christian reading furnish nutritious and graceful second and third courses that will help us grow toward vital, spiritual health. Peterson's recommendations contain no milky junk food masquerading as meat. If your reading diet is heavy on Christian self-help books or spiritual warfare novels à la Frank Peretti, you may not initially find some of Peterson's suggestions palatable. But if you have the fortitude to want to develop your literary and spiritual taste buds, you'll sink your teeth into an astonishing variety of delectable meats if you take even a few of Peterson's suggestions.

Peterson divides his reading list into 20 subject areas (chapters), most containing about 15 books. For each work he briefly describes the contents, and often, the writer's approach. His annotations contain the right, and right amount of, information to allow the reader to say to him- or herself, "Ah, that's one I want to read." Or, "Maybe I'll pass on that one, at least for now." (A few of his suggested titles are out of print, but that's what libraries and second-hand bookstores are for, he says.)

He starts with "Basics," 12 works from the early church to our own time which he feels he "cannot do without," and which have helped him both personally and vocationally.

### Praise for John Calvin

Among this dozen some may be surprised to find Calvin's *Institutes of the Christian Religion* in John McNeill's 1960 translation.

About *The Institutes* and its author Peterson says: "Spirituality includes the mind — the thinking mind, attempting to follow and respond to the mind of God as well as his heart. Calvin's heart was on fire, but his mind was clear. This is some of the keenest theology ever written, but written, every word of it, by a pastor in the middle of a parish of rather unruly sinner-Christians."

Later, Peterson recommends Calvin's *Commentary on the Psalms*. He calls Calvin "a consistently brilliant commentator on Scripture," who surpasses himself with this work, producing a "mature reflection on the life of prayer as it is worked out with the Psalms and worked into experienced faith."

Each of Peterson's chapters annotates roughly 15 books, and the subject areas, taken together, are eclectic and comprehensive. He notes that his overall list is short on non-Western and feminist works, areas in which he hasn't done extensive reading and doesn't feel very competent. Peterson does include: Classics, The Psalms, Prayer, Prayerbook and Hymnbooks, Worship/Liturgy, Spiritual Formation, Spiritual Direction, North American Spirituality, Novelists, Poets,

Pastors, Jesus, Mysteries, Commentaries, Place, Saints, Sin and the Devil, History, and his own 16 works, of which his paraphrase of (parts of) Scripture in idiomatic North American English called *The Message* is the most recent and best known. (Some might consider it hubris for an author to include his own works in such a list.) He introduces his own books by explaining that "reading, for me, eventually turns into writing. For 35 years I have been trying to write a Christian evangelical and biblical spirituality that assimilates the diverse richness of our traditions and then works them out in the context of the North American experience." (Peterson's output is surprisingly diverse and he succeeds in developing the kind of spirituality he envisions.)

By far not all of Peterson's suggestions are scholarly works (they include, for example, both the Father Brown mysteries and *The Pilgrim's Progress*). Still, one can certainly quarrel with what is *not* included here, and even, perhaps, with some of what is.

But then, this is Peterson's list. He knows that "not all of these books will become your books." That being the case, he suggests a goal (though "goal-setting is, for the most part, bad spirituality," he quips). There can be exceptions. And one exception would be that over the next five years the reader develop his or her own list of "spiritual friends."

### A lover's activity

Start with this list, he suggests, and then gradually remake it into your own, eliminating, substituting, until it becomes "not a 'list' at all, but a room full of friends with whom you have 'sweet converse.'"

The books Peterson lists here are his friends, known intimately to him through repeated readings (how else does a book become a true friend?). Re-reading is a habit Peterson recommends highly, as did such notables as C.S. Lewis, who once described an unliturgical person as "one who reads books once only."

Peterson assumes an intel-

## Media/Arts



# Take & Read

SPIRITUAL  
READING:  
An  
Annotated  
List

Eugene H. Peterson

ligent audience which is willing to engage in real and committed reading, rather than the kind of reading that, steeped in the spirit of our age, is a consumerist activity, "the faster the better, the more the better...., either analytical, to figure things out; or ... frivolous, killing time."

Spiritual reading is a lover's activity, he asserts — "a dalliance with words, reading as much between the lines as in the lines themselves. It is leisurely.... It is playful.... It is prayerful, convinced that all

honest words can involve us in some way, if we read with our hearts as well as our heads, in an eternal conversation that got its start in the Word that 'became flesh.' Spiritual reading is at home with Homer as well as Hosea." Leisurely, however, doesn't mean slovenly or lazy, Peterson warns. It demands an "alert and ready responsiveness to the Spirit," lest, as a Julian Green diary entry of Oct. 6, 1941, says, "you die with a head full of fine sayings and a perfectly empty heart." A fate Peterson wants to prevent.

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## Church

# From Willow Creek to the White House

Dan Wooding

*The following is an excerpt from an interview with Bill Hybels, former Christian Reformed Church member and senior pastor of the 15,000-member Willow Creek Community Church in the Chicago area, and the personal spiritual "mentor" of President Bill Clinton.*

"For the last three and a half years I have been meeting monthly with President Bill Clinton at his request, to provide him with personal spiritual mentoring," Hybels reveals. "It is a non-ideological, non-political series of conversations. It is about his own attempts to develop spiritually. It is to encourage his understanding of God's Word and how he needs to apply that to his life and to his being a father and a husband and a leader. And, typically we do end our times together in prayer. The meeting usually takes place at

the White House.

Hybels was soon to address a large gathering of Christian leaders from around the world about the lessons he had learned in building up Willow Creek Community Church to the second largest church in the United States.

## Show some respect

But our conversation first touches on politics. "Scripture," he says, "is very clear in calling all Christ's followers to pray fervently for their governmental leaders and to offer a co-operative spirit. That doesn't necessarily mean a blind co-operation with every policy but at least a respectful spirit."

Hybels urges American Christians to "genuinely pray for Bill Clinton and his family" and also to "discipline themselves to talk and act respectfully" about him even though they may disagree with some of his policies.

"I make it quite clear, when I am asked about it, that I dis-

agree quite dramatically with several of Bill Clinton's policies," he went on. "But when it is done, it is done in a brotherly fashion where we try to seek common ground and where we want to help each other see other sides, as opposed to just throwing rocks or just being mean-spirited about it."

"I don't know of anyone changing someone else's mind by throwing stones and so my challenge to the Christian community is to pray more and to enter in dialogue with those with whom we differ with a kinder spirit."

## Jesus and Willow Creek

I asked Bill Hybels if Jesus were to attend Willow Creek Community Church, would he feel comfortable and what would he wear?

He paused briefly and smiled. "I think Jesus would be very en-

thused at being a part of Willow Creek. I think he would dress appropriately, meaning whatever line of work he was in he would probably feel that he could wear that kind of clothes when the church gathered, and I am sure that he would feel that the Christian truth was being presented accurately and powerfully and creatively. I think that he would love the community that we offer people."

"We have about 10,000 of our people in small groups where they can really be the 'church' to each other and get close to each other and help each other through the difficulties of life. I think he would love the fact that the church is organized around spiritual gifts as opposed to power or personality or tenure at the church."

"I think he would love the harnessing of the arts. We use contemporary music, drama, media and dance. And I think he

would love seeing the Gospel come alive through various art forms and I think he would love our ministries to the poor. We are involved in the inner-city of Chicago, in the Dominican Republic, and in various places around the world. I also think that he would love the risks that we take in trying to reach the 'un-churched' with our 'seeker services' and our evangelistic outreach concerts."

"In Jesus' time, he was always on the cutting edge of communication. He was a story teller. He would take something out of popular culture and make reference to it to force people to think about the content of what he was saying. So I think he would feel quite at home at Willow Creek."

*Dan Wooding is a British journalist and founder and international director of ASSIST (Aid to Special Saints in Strategic Times). He lives in California.*

## Church groups to send food to Cuba

WINNIPEG, Man. — The destabilization of Cuba may be in the strategic interest of the U.S. government, "but it is not in the interest of church communities to deprive fellow human beings of food," says Al Doerksen, executive director of

the Canadian Foodgrains Bank.

This spring five church groups will send a shipment of Canadian wheat to Cuba through the Foodgrains Bank. The food will be directed at seniors, hospitals and to children. It is being arranged in

co-operation with the Council of Churches in Cuba. The amount of food in the shipment has not yet been finalized.

The five groups helping make the shipment possible are: the Christian Reformed World Relief Committee (CRWRC), Mennonite Central Committee (MCC), Canadian Baptist Ministries, Canadian Lutheran World Relief and United Church of Canada (UCC).

In late March representatives from the Foodgrains Bank, MCC, UCC and the CRWRC visited Cuba to see first hand the effects of the U.S. embargo and to talk to Cuban church groups and government officials about ways concerned North Americans could help counter U.S. efforts to destabilize the country.

According to Doerksen, who was part of the March visit to Cuba, "right now Cuba's economy is under a lot of pressure. There's no widespread hunger, but Cubans are getting only two-thirds of the food they used to receive a few years ago. Our experience shows that when people get hungry, civil unrest can occur. As a church community, we believe adequate food availability is essential to maintaining a peaceful, stable society."

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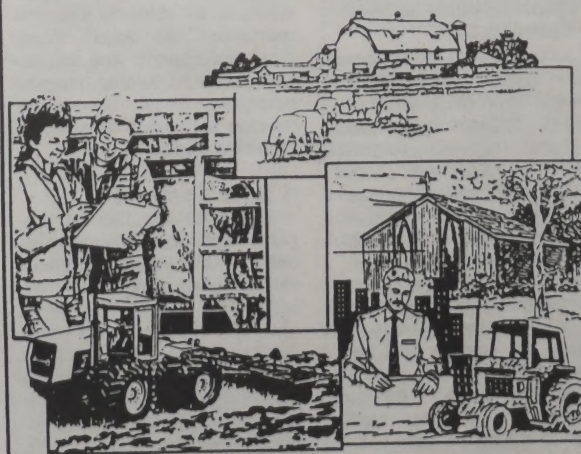
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## Church

## Guns and poison ivy

Traditionally the Reformed pulpit is more combative than tolerant. Our preachers used to fight bravely against sin, Roman Catholics, liberals and the devil himself. Correspondingly, Reformed congregations were known for their loyalty to people and principles of which they approved and by their resistance to evils as they perceived them.

Today we (most of us) are no longer cock-sure of ourselves. We have always said that we can learn from other Christians but now we are convinced that we *must* learn from them. Those who used to be called "Young Calvinists" present a telling example: When they come together at their annual conventions, they no longer train to be Calvinists but they are taught by speakers and singers who are not even Reformed. (Yet our young people learn to devote their lives to Jesus. And what parent can take exception to that?)

The Bible should teach us where and when we ought to be tolerant and combative. But the permissive and the fighters can each find their own Bible texts. Jesus said: "He who is not with me is against me" (Matt. 12:30). That makes all non-Christians opponents of Christ. But Jesus also said, "Whoever is not against us, is for us" (Mark 9:40), which would give the benefit of the doubt to many people with whom we disagree. If a preacher goes with either text at full tilt, the sermon could be either overly permissive or combative.

### Paul's clear example

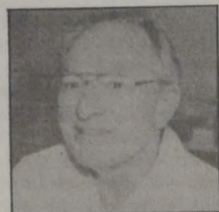
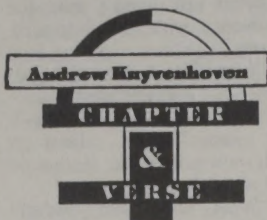
I do not imply that the Bible is unclear about what we should fight and what we ought to oppose. My point is that those who have a disposition to fight must examine themselves and their guns to make sure they're pointed in the right direction. And those who have been pampered on permissiveness must learn to discern where the poison ivy is.

The most instructive example of Paul's combativeness and tolerance I find in a comparison of Galatians 1:6-9 with Philippians 1:15-18. Some persons had preached a perverted gospel to the Galatians. Paul's reaction is this blast: "Even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be accursed" — to hell with such a person. The misguided teachers were probably nice enough to make Paul think of an angel. But Paul hits them hard, not because he is in a combative mood, but because they destroy the Gospel of grace.

When he writes "Philippians," Paul himself sits in prison. But others are redoubling their efforts to preach the Gospel. However, not all these evangelists have pure motives. Some have their own agenda, their own ambitions and their own campaigns. They are active, partly at least, because Paul is out of the way. And Paul writes: "What does it matter? The important thing is that in every way... Christ is proclaimed."

We must love the Gospel and Jesus so much that we combat anybody who dishonors them. But we must put up with nasty people who bring the Gospel, because our love for the Gospel is greater than our irritation with other Christians.

*Andrew Kuyvenhoven is a retired Christian Reformed pastor who lives in Grand Rapids, Mich. Some say that he is becoming less combative and more permissive.*



## Schuller's son named successor for Crystal Cathedral ministries

GARDEN GROVE, Calif. (EP) — Robert A. Schuller has been officially named as the successor to his father, Robert H. Schuller. The board of the Crystal Cathedral Ministries made the long-expected succession official, announcing that Schuller will inherit the "Hour of Power" television program from his father, who is 69.

The senior Schuller began the ministry with services at a drive-in movie theatre and has built it into a television outreach that broadcasts services to an estimated 20 million viewers in over 180 countries. Schuller's present pulpit is near that drive-in site in the glass and steel Crystal Cathedral, built in 1980.

The younger Schuller, 41, goes by the name Robert, while his father is known as Bob. Robert has a "church ranch" in San Juan Capistrano and hosts a radio program carried on five Southern California stations.

The heir to the ministry said the need for a successor became

clear in 1990, when his father had an accident in Amsterdam and required brain surgery. Now, however, he says his father is in great health and has 10 years worth of goals to accomplish before he retires.

The Schullers are not the only ministry family to pass on

the "family business." Oral Roberts groomed Richard Roberts to take over his ministry, and the Billy Graham Evangelistic Association recently announced that Graham's 43-year-old son Franklin will take over that ministry.

## The Bible and literacy

TORONTO (Canadian Bible Society) — The educational impact of Bibles and hymnals should never be overlooked. This is especially true in countries like China, where Christianity is spreading, although more rapidly in the countryside than in the city. Most of China's churchgoers are women and many are illiterate or semi-literate. Many of them have never been to school. Others have forgotten the characters they once learned, because reading and writing have not been a constant in their lives. Bibles and hymnals have therefore become the first and only reading materials for countless of Chinese women.

Even though many of these women know most of the hymns by heart, the characters beneath the musical notation helps to acquaint them with the Chinese symbols. And as they listen to the Scriptures being read from the pulpit, they can follow along with the text in their Bibles. Often, this is how many of the women have familiarized themselves with the written Chinese language, and have gradually learned to read.

## FROM COAST TO COAST

### ENGLISH RADIO:

#### BRITISH COLUMBIA

DUNCAN-CKAY.....	10am	1500
Burns Lake-CFLD.....	9:15am	1400
Kilmat-CKTK.....	8:30am	1230
Osoyoos-CJOR.....	8:00 am	1490
Penticton-CKOR.....	8:00 am	800
Port Alberni-CJAV.....	7:00 pm	1240
Prince George-CIRX.....	7:00am	94.3
Princeton-CHOR.....	8:00 am	1400
Smithers-CFBV.....	9:15am	1230
Summerland-CHOR.....	8:00 am	1450
Vancouver-CJVB.....	7:00 am	1470
Vancouver-(fm).....	7:00 am	103.3
Vernon-CJIB.....	9:30pm	940

#### ALBERTA

Brooks-CIBQ.....	8:00am	1340
Edson-CJYR.....	10:00am	970
Ft. McMurray-CJOK.....	8:30 am	1230
High River-CHRB.....	6:30 pm	1280
St. Albert-CHMG.....	8:00 am	104.9

#### SASKATCHEWAN

Estevan-CJSL.....	8:00am	1280
Weyburn-CFSL.....	8:00am	1190

#### MANITOBA

Altona-CFAM.....	9:30am	950
Steinbach-CHSM.....	9:30am	1250
Winnipeg-CKJS.....	9:15am	810

#### ONTARIO

Atikokan-CFAK.....	9:30am	1240
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Chatham-CFCO.....	6:00 am	630
Fort Frances-CFOB.....	9:30 am	640
Guelph-CJOY.....	8:30am	460
Hamilton-CHAM.....	7:30am	820
Kapuskasing-CKAP.....	9:00am	580
Kingston-WLKC.....	7:30 a.m.	100.7
Newmarket-CKDX.....	9:00 am	88.5
Oshawa-CKAR.....	8:00am	1350
Owen Sound-CFOS.....	10:30am	560
Pembroke-CHVR.....	10:00am	350
St. Catharines-CKTB.....	7:30pm	610
Samia-CHOK.....	7:30am	1070
Stratford-CJCS.....	8:45am	1240
Windsor-CKLW.....	8:30am	580
Wingham-CKNX.....	10:30am	920
Woodstock-CKDK (fm).....	8:00am	102.3

#### NEW BRUNSWICK

Saint John-CHSJ.....	9:30am	700
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#### PRINCE EDWARD ISLAND

Charlottetown-CFCY.....	7:00am.	630
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#### QUEBEC

Montreal-CFQR (fm).....	7:30am	92.5
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#### NOVA SCOTIA

Digby-CKDY.....	6:00am	1420
Kentville-CKEN.....	8:30am	1490
Middleton-CKAD.....	8:30am	1350
New Glasgow-CKEC.....	7:30am	1320
Sydney-CJCB.....	8:00am	1270
Weymouth-CKDY.....	8:30am	103.1
Windsor-CFAB.....	8:30am	1450

### FRENCH RADIO:

#### Perspectives Réformées

#### ONTARIO

Cornwall-CFXX.....	9:30am	1170
Timmins-CRCL.....	9:30am	620

#### QUEBEC

Montreal-CHRS.....	8:00am	1090
Valleyfield-CFLV.....	8:45am	1370

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Alberta ..... 8:00 & 11:00pm  
Sask. & Manitoba ..... 6:00 & 9:00pm  
Ontario & Quebec ..... 7:00 & 10:00pm  
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## Feature



# A garden of living water



Lynne Mitchell

I was raised according to the gospel of keeping busy. As my mother heard it, the Good News of Christ was a call to action.

When she was 23 she experienced a kind of conversion. She had been a Christian all her life, but suddenly she knew God was calling her to use her energy and enthusiasm in his service. Now, at 63, she drives for meals on wheels, reads to blind people, organizes coffee hour at church and works at the food bank.

And she gardens. Organically, of course. She and my father talk a lot about how they do it together, but I see him reading seed catalogues and rototilling only occasionally. Mom sows, weeds, harvests, cans, freezes and distributes the excess to friends and needy folks.

She says that she experiences the joy of the Lord in her garden. She feels herself creating and nurturing alongside God.



A stack of cancelled cheques waits for me on the kitchen table, but my eyes keep focusing on my garden. Organic, of course. The October rain pelted the dry corn stalks. The zucchini are still bearing, but the beans and peas stopped last month. Nothing's been cleaned up. Nothing's been planted. Here in Oregon we can grow some vegetables all winter. I've got the seeds but not the energy.

Or is it time that I don't have?

Am I like my mother?

The phone rings. Sal's vigor and energy zing across the wires. "Leona! We got our visas! We may leave next week!"

"Great! You must be so pleased!"

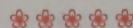
"I've got another piece of good news too. The refugee office called. They have an Iranian couple for us to sponsor. They're not exactly refugees, but they need help getting settled."

I sag against my chair. Sal and I signed up over a year ago to sponsor a refugee family. Why now, when Sal is leaving for six months in Australia,

would we finally get a family to help? I need Sal's vigorous personality to get me through.

Sal senses my hesitation. "You can do it without me, Leona. You're so good with people. You'll do a great job."

I tell her I'll think about it.



Beth and Amy come home from school. I drive them to Scouts, bring home a friend of Beth's, fix dinner and help Amy with her very first school book report. John and I talk about the day's events. I help

worked in the rain with me to harvest winter cabbage. They loved to dig in their own tiny plots, weeding around their tomato plants while I harvested peas.

I remember talking on the phone, listening to my friend's complaints about her small children. She didn't have a huge garden to get her moving outside every day. The fresh air, the warm summer rain, the valiant seedlings and the vivid green colors saved me from feeling trapped when the girls were little.

John walks in and puts his hand on my shoulder.



the girls wash their hair. Evening settles in.

Again the cancelled cheques sit on the kitchen table, and again I look at the garden. Night has fallen and I can only see the faint outlines of the drooping, dried up plants.

Five years ago, the garden was the centre of my little world. I can still see Beth running through a sprinkler and Amy sleeping in the portable crib while I weed. Both girls, adorable in their bright slickers,

have them over for dinner."

"That still doesn't solve the problem with the garden, Leona."

"John, I'm sick of that garden. I feel overwhelmed."

"Why don't you just plow it all under?" He slants a sideways grin at me. He knows I'll never do that.

"What about our budget? That garden saves us a lot of money on food."

The woman from the international student office calls. Parviz and Parveen have just arrived to study at the community college in our small town. Reluctantly I agree to meet this Iranian couple.

I buy paper towels and a few basic groceries and take them with me as weapons in my fight against shyness. Somehow I manage to welcome the Iranian couple to Oregon. We make plans to meet again.



The frosts of November have blackened the squash leaves. They droop. The winds have blown over the withering corn stalks. I drive to piano lessons, Scouts and to the houses of girl after girl.

I sit at the kitchen table with a stack of bills, watching the rain fall on my neglected garden. John, sitting across from me eating a snack, sums up my plight.

"You know why you aren't getting any gardening done? You're too much a people person. As long as the girls needed you to be outside with them, you loved the garden. Now they need you most as a chauffeur and confidant. I think you don't like gardening alone. And our weekends are usually too busy for me to work in the garden with you."

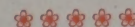
"What can we do?"

"I've been talking with people at work, asking what they spend on food. Let's figure out exactly how much you save us by gardening. Maybe there's another way to make that much money."

"I'll look at the chequebook." Parveen wants to fix an Iranian dinner for our family. She and I arrange to spend a day scouring ethnic food stores in Portland for ingredients. On the hour-long drive to the city

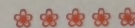
we laugh like old friends. She tells me about her family's walled garden in Iran. The roses that bloom almost all year long. The apple tree that spills over the wall. The tiled fountain.

We find pomegranate juice and Parveen uses it in a remarkable soup with meatballs and rice. Beth and Amy like that one, but turn their noses up at a dish of strange greens and meat. Parveen and I wash the dishes, laughing again.



In a women's magazine I find a picture of a garden that looks like an Iranian walled rose garden with Oregon rhododendrons. The garden has walls of cedar fencing, with a bench, a small fountain, a rockery and beautiful evergreen bushes.

From the kitchen window I imagine a woven cedar fence right where the corn grew this year. Behind the fence, the fruit trees could still bloom and bear. I'd put the fountain where the zucchini vines lie matted on the ground.



Parveen asks about my religion. I try to explain about Jesus and end up with my Bible open to the Gospel of John. We talk for two hours about the woman at the well. Parveen has met some other foreign students on campus. Can she bring them to study the Bible with me?

I gulp. This is moving too fast for me. Friendship is one thing. Leading studies is another. But I find that in my heart I love this woman. I want her to know the joy of Jesus' presence. I say yes.

"Leona, did you figure out our food bills?"

"Sort of. It's hard to separate the vegetables from the fruit."

"Why does that matter?"

"If I stopped growing vegetables, I think I'd want to keep the fruit trees. The girls enjoy making pies and applesauce and dried plums."

"With the girls in school, maybe you could make some money somewhere. Or I could work more overtime."

"Maybe."



The Bible study is the highlight of the week. The women, from Iran, India, Poland and China, eagerly ask the most bizarre questions. Each Bible study becomes part English lesson and part discussion of their religious backgrounds.

Parveen says she wants to pray to this Jesus. I cry.

The Polish woman asks if I could give her English lessons in addition to the Bible study. She has no extra money, but she can do the most exquisite embroidery. We agree to exchange English lessons for embroidery lessons.

Parveen starts coming to church with us. She usually convinces Parviz to join her, and often she brings another

tional student office at the community college. She has gotten friendly with one woman who works there, Maggie, who's having a difficult pregnancy. Parveen would like to be a midwife one day, so I have heard lots of details about this pregnancy.

One day Parveen tells me that Maggie has been assigned to bed rest for the rest of her pregnancy. She says, "Leona, it will be so bad. Maggie does so much for all the international students. What will they do without her?"

I weed and spread manure. Somehow my eyes can't focus on the freshly rototilled soil. All I can see is a cedar fence with a bench and small fountain. I see



Within an hour, my world has turned upside down. I will replace Maggie, the bedfast international student staff, half time until her baby is born. I talk with Maggie on the phone about the possibility of job sharing after she has the baby. She is delighted.

The salary will pay for vegetables. And for a very small fountain.

In some ways I'm busier than ever now, working half time and mothering full time. Amy, Beth and I still talk a lot as I drive them to all their activities. The three of us often bake fruit pies together.

I love the international students. Their sweetness and openness delight me. Helping them adjust to American life makes me feel like I'm working alongside God, caring for the people he created and loves.

I love my new garden. The fence, bench and fountain look great from the kitchen window. Even though the bushes are small and the ground looks a bit raw, I sit outside whenever it's not raining.

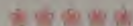
I keep thinking about Jesus telling the woman at the well about living water. My fountain reminds me of Jesus' living water in my life. New things. New patterns in life. Living water from God pouring over it all. Good news. In fact, great news!

Sal's back from Australia, as encouraging and vigorous as ever. Both she and John agree I'll never have my mother's energy level. But they say I have a heart for people. They tell me that's my gift from God.

*Lynne Mitchell is free-lance writer who lives in Seattle, Washington.*



foreign student. Coffee hour has a whole new flavor for me now that I'm introducing church members to all these foreign students.



I never did plant the winter vegetables. As spring approaches I force myself to begin cleaning out the garden, to prepare for planting. My canned and frozen vegetable supply is two-thirds gone.

Parveen has been telling me about the people in the interna-

myself sitting on the bench, reading and praying. I see the Polish woman sitting on the bench embroidering a blouse and talking in her stilted English. I see Beth lying on a small grassy patch telling me about her day at school, while Amy stands on her head and I dip my hands in the fountain.

Suddenly my mind races, filled with a new idea. I drive to the community college. My heart filled with anticipation, I am surprised by my welcome in the international student office. Parveen and the Polish woman have been talking about me.



## Paradise Lost (excerpt)

*With thee conversing I forget all time,  
All seasons and their change, all please alike,  
Sweet is the breath of morn, her rising sweet,  
With charm of earliest Birds; pleasant the Sun  
When first on this delightful Land he spreads  
His orient Beams, on herb, tree, fruit, and flow'r,  
Glist'ring with dew; fragrant the fertile earth  
After soft showers; and sweet the coming on  
Of grateful Ev'ning mild, then silent Night  
With this her solemn Bird and this fair Moon,  
And these the Gems of Heav'n, her starry train:  
But neither breath of Morn when she ascends  
With charm of earliest Birds, nor rising Sun  
On this delightful land, nor herb, fruit, flow'r,  
Glist'ring with dew, nor fragrance after showers,  
Nor grateful Ev'ning mild, nor silent Night  
With this her solemn Bird, nor walk by Moon,  
Or glittering Star-light without thee is sweet.*

Eve declares her delight in the Garden and greater delight in Adam. **John Milton**, from *Paradise Lost*, Book IV.



## Features

# How do you choose?

## Learning to make wise decisions

**Maria Stam**

When the city of London experienced a union-organized protest day on Dec. 11, 1995, opinion about the wisdom of this decision was divided. Public reaction was a mixture of support and denunciation. The demonstrators, aiming to oppose the provincial government's labor policies and financial cutbacks, failed to question past performances of both politicians and all Canadians. If the organizers had looked to the past, it would have given them a better understanding of our present economic predicament.

For 30 years we followed the assumption that the more we consumed the better it was for the economy, since it stimulated production. With the use of credit cards and charge accounts personal spending was encouraged. The government handled the country's finances in a similar easy-going fashion without asking whether Canada could afford it. Today we are faced with the failure of these decisions, which lacked farsightedness and caution and were often motivated more by political considerations than social concerns.

With the establishment of the welfare

state we became used to governmental support from cradle to grave, diminishing personal initiative. The recent cutbacks in social assistance and educational and health care programs force us to accept a greater responsibility for our personal and communal well-being.

The financial restraints may have a positive aspect as they force us to look more critically at our consumer mentality, but they also have a negative side. These radical, sudden reductions left little time for people living on government assistance to adjust to a much lower income and they further widen the gap between the rich and the poor.

### Mistakes should teach prudence

Disappointments and hardships could have been avoided if we had used greater prudence in decision-making years ago. But at the time, when generous social programs were implemented, no one showed concern for future consequences. We all enjoyed the advantages and took it for granted that money would be found to continue forever with the social welfare system. We did not take into consideration the

economic impact of recessions as we experienced them in the '80s and '90s. Furthermore, few of us expected that the rapid technological advancements we were seeing would alter the employment situation and reduce job opportunities.

Mistakes we make can teach us to use caution and greater foresight in the making of decisions. An unstable economy, increasing dependence on technology, and the rapid development of the information highway make the future outlook unpredictable. Job security has become a thing of the past. In a climate when even a college or university education cannot guarantee employment, it is more crucial than ever to make realistic and wise decisions.

Numerous young people are looking for alternatives in the job market. While some of them are seeking re-training, others are trying to go into business for themselves. It is estimated that today one in seven Canadians manage his or her own company. Hard times seem to encourage creativity, and new talents are being discovered, leading to successful entrepreneurship.

Hardly a day goes by when we don't have to make choices. Most of these choices are of minor importance, but sometimes our decisions have far-reaching consequences for ourselves, the lives of others, and the community as a whole.

One of those times is when we have to vote for the right candidate. We cannot always be sure of the outcome, but using reason, foresight and counselling, if necessary, we can be satisfied to have made the best choice in a particular situation.

### Scripture should guide our present and future

Whenever we struggle with decision-making, whether in economic, ethical or spiritual matters, we may turn to the Scriptures for guidance.

Jesus used parables to show his disciples both the right and wrong way to choose. The parable of the "Crafty Steward" (Luke 16:1-9), tells of the dishonest methods used by the employee to work himself out of an awkward situation; and there's the story of the rich man who is more concerned with hoarding worldly possessions than spiritual treasures (Luke 12:13-21). Another powerful example is the parable of the "Good Samaritan" (Luke 10:20-37).

Worrying too much about possessions and providing for the future can be an obstacle in our relationship with God, family and friends, and can rob us of true happiness. Making wise decisions becomes less difficult if we know where we are going and don't lose track of our goal.

## Realizing a lifelong goal

**Hilda J. Born**

I am elated. At last I have my Bachelor's degree. I just have to tell somebody about it! Yesterday, by registered mail, the certificate came with my name on it, inscribed in careful calligraphy. I am a 65-year-old grandmother. I received this longed-for certificate after almost giving up hope.

When I was growing up in Saskatchewan during the Depression, I dreamed of two things: seeing the ocean and graduating from university.

It didn't take nearly as long to see the Pacific Ocean as it did to clutch this coveted degree. In the late 1940s special berry-picker train fares allowed me to come to the Fraser Valley to help with the berry harvest. After the harvest we took a day to see Stanley Park. From the Point Grey lookout we gazed in wonder at the endless ocean waves.

### Stymied by circumstances

But another 45 years passed before I got this degree. My parents' decision to move our family of seven to British Columbia just before the 1948 Fraser River flood resulted in great financial loss. Therefore, my siblings and I needed to take the shortest route to economic independence. Although I managed to

finish Grade 13, "normal school," summer school and UBC (University of B.C.) night courses, I could never quite reach my goal.

Teaching, managing a farm with my husband and raising our five children made university attendance difficult. The distance was also too great for a regular commute. Finally, at 60, when even our youngest son was nearing university graduation, I felt that my parental duties were over. I had sold my shares in the family farm to our middle son. At last I was free to indulge in personal pursuits.

Because I had been involved in volunteer community activities all my life — Cubs, Guides, Sunday school teaching, school and church support groups — I felt justified in finally claiming a chunk of time for myself. Despite that, I still twinged with guilt whenever I said No to projects that I had previously helped.

I needed courage to haul all my old credentials out of the cedar chest and mail them to B.C.'s Open Learning Agency (OLA), a degree-granting government agency that offers educational opportunities to anyone around the world. OLA evaluated my records and showed me what was available. I picked "distance learning" courses from UBC Access because they offered what



*Hilda Born: a satisfied graduate*

I wanted.

No sooner had I paid for and received my first course than I contracted a prolonged illness. Four months later the instructor telephoned to encourage me to try anyway. In the next three months I completed the reading, essays and final

exam. I was so elated by my success that I couldn't be stopped after that.

A general studies program allowed me to select the variety of subjects that appealed to me. Among these were two philosophy courses, career counselling and the history of education in Great Britain, the U.S., Canada and B.C. Each of these courses was both interesting and allowed for practical application in my extended family and community. Especially satisfying was an assignment which required us to research and write the history of a local educational institution.

Once you catch on to the correspondence course procedure, the flexibility goes with any lifestyle or disability. For the courses which required a final exam, I wrote the exams at the University College of the Fraser Valley, which saved me a trip into Vancouver.

A surprise arrived for me on Christmas Eve. It was an announcement that I would shortly receive a formal invitation to attend the OLA graduation ceremonies to be held in Burnaby. I praised God that I had finally realized my lifelong goal.

*Hilda J. Born is a free-lance writer who lives in Abbotsford, B.C.*



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*Doing better for less in government is a key part of our plan to reduce costs, balance our budget, improve the investment climate in Ontario, create jobs and restore hope and opportunity.*

#### CHANGES TO IMPROVE THE SYSTEM

The government is spending \$1 million an hour more than it is taking in. No family, business or government can survive spending like that. Spending \$70 to administer each payment of \$2.75 a day to jurors and sending OPP cars to Thunder Bay for basic repairs are the kinds of inefficiencies we must stop so we can direct your tax dollars into priority areas. And in priority areas such as health care, we're looking for efficiencies as well – taking the financial savings from expensive institutions to reinvest into critical areas such as long-term care community services, kidney dialysis, immunization, and cardiac services.

#### CHANGES THAT ARE THOROUGH AND FAIR

In November, we outlined cost-saving targets for ministries to achieve. We are meeting these targets and changing the way government operates by developing comprehensive business plans.

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Ministry-by-ministry business plans are a new way to organize decisions about the “what, how, and where” of spending your tax dollars. By answering the tough question, “what is a ministry's core business?”, we can focus our efforts like a laser beam. We will downsize operations, save money in administration, reduce waste and duplication, streamline and transfer services. Through this exercise, we will provide you better quality, lower cost core services and activities.

#### HOW YOU CAN BE INVOLVED

Detailed business plans will be published after the Budget. For a copy of the recent Legislative Statement on the Business Plan Project and information about how to send us your ideas call:

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Ontario



## Is a church's investment in the stock market still the Lord's money?

Dear P & M:

What's going on in the Christian Reformed Church? The Ministers' Pension Fund always has to be paid 100 per cent, even though the money is invested elsewhere. Recently the Christian Reformed World Relief Committee and the CRC Home Missions used money that is supposed to be going towards the needy to set up a conference for officebearers. Is our church becoming a big business? I wonder what our younger generation would think if they knew where their money is actually going?

Dear P & M:

We have a real problem with the CRC in the way it is handling its money. It is getting so capitalistic. It especially bothers us that large amounts of money are put into the stock market, especially the money that is collected for the Ministers' Pension Fund. Why

can't we just collect the money as it is needed? People are much more willing to give when there is a need. I find it unbelievable that money which our pastor says we're giving to the Lord is going into the stock market. Peter, you probably use those kinds of pious words yourself. How can we as individuals change the way the CRC runs its business?

Dear Business Approach:

Two letters about the Christian Reformed Church's business practices! We'll do our best, even though we want to remind our readers again that this column is meant to be a personal advice column.

We think our younger generation would be pleased to discover how the CRC handles its finances. Baby boomers and busters value sound business practices, good stewardship and wise investments that bring a good return on the dollar. When

they think of the future they are just as concerned as the rest of us that there will be funds available to support them in their old age.

In our opinion both of your letters take a somewhat shortsighted view of giving. It is important to remember that the ministers' pension fund is concerned with future, as well as present, needs. Money donated towards the future has to be invested wisely in the present. Every pension plan, including your own, must be characterized by the best possible business practices. Otherwise we might as well put our savings in a sock!

We spoke with Chris Cok from the CRC's Ministers' Pension Fund. He views it as a compliment when someone says that the CRC is a well-run business. From a stewardship point of view he felt that not investing donor funds would be a serious breach of financial responsibility.

He informed us that donations are distributed in a moderately conservative portfolio which generally avoids companies with which we would not want to be associated as a church. He also told us that there are actually two pension

funds: one for ordained clergy and one for unordained people who work for the church's various agencies.

These pensions are overseen by an investment committee which makes sure that donations are placed in an appropriately diversified portfolio of equities/stocks, bonds and government securities. An actuary does careful statistical research to determine how many ordained and unordained church workers are retired now, and how many will be retiring in the years ahead. We're talking about a lot of people with a lot of financial expectations for their retirement years. In Mr. Cok's opinion, it would be irresponsible to try to meet this need with a "hand to mouth" mentality.

Mr. Cok pointed us to the Parable of the Talents and reminded us that Jesus did not give high marks to the person who buried the money and gave it back without a return. The Lord's compliments were saved for the two investors who maximized their Master's money.

We also learned from Chris that our church agencies and Christian colleges have endowment funds. These funds are administered with the strict

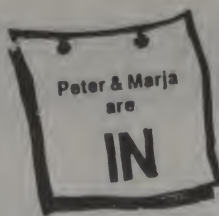
understanding that only the interest earned may be used. Donors to these funds expect the principal to remain untouched. More people than we realized donate their money in this manner and expect it to be invested and used wisely.

Is money collected for church pensions still giving to the Lord? Of course it is if it is received, administered and distributed in ways that honor Christ and support the furtherance of his Kingdom.

By the way, the bulk of the money which financed last November's Colorado conference came through donations from wealthy sponsors. As one who attended, Peter can vouch for the fact that it was time and money well spent on honing and co-ordinating the mission focus of CRC classes, congregations and agencies.

Write to: P & M, 16 Kimbermount Dr., St. Catharines, ON L2N 5V6

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Alan Vandermaas, Marian Van Til and Bert Witvoet.



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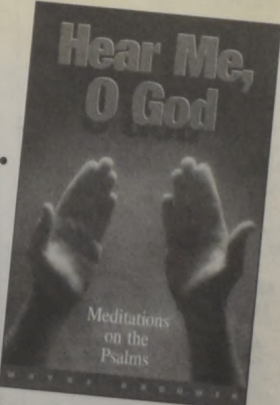

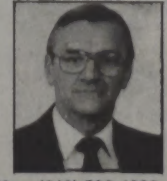


## Classifieds

Anniversaries	Anniversaries	Obituaries	Obituaries	Teachers
<p>Then Winnipeg, Manitoba: On April 30, 1971, <b>HARRY FERNHOUT</b> and <b>HILDA DYKSTRA</b> promised each other love and faithfulness, before God and his people. ... and now Brampton, Ontario: Hilda and Harry and their family invite their relatives and friends to join in celebrating the gift of 25 years of marriage, at an open house on Saturday, May 11, 1996, from 2-6 p.m., Second Chr. Ref. Church, 444 Steeles Ave. W., Brampton, Ont. Best wishes only, please. Home address: 37 Durham Crescent, Brampton, ON L6T 2X7</p>	<p>1956 May 11 1996 It is with great joy and thankfulness to God that we are able to announce the 40th wedding anniversary of our parents and Opa and Oma <b>DICK and TINA HOEKSTRA</b> (nee TOREN) We pray that God will continue to bless and keep them in his care in the years to come. Bill &amp; Tamie Hoekstra Stacie, Matthew John &amp; Lori Hoekstra Lyndsay, Steven Peter &amp; Florence Van Kampen Amanda, Nicholas, Christian Michael &amp; Alice Sullivan All friends and relatives are invited to come to an open house on Saturday, May 11, 1996, from 2-4 p.m., at Second Chr. Ref. Church of Samia, 1281 Exmouth St., Samia, Ont. Address: #506 1270 Pontiac Crt., Samia, ON N7S 2Y8</p>	<p>Awaiting the great morning of resurrection. This marked the memorial of <b>ROELFIEN TENYENHUIS-DE LANGE</b> who died on April 3, 1996, at 78 years. Our mother loved to sing and make music to the Lord. She taught us that hope in the Lord and remaining encouraged in what He can accomplish is the best way to live. Her graciousness was God's gift to us. Our father died 5 months earlier as a result of severe injuries sustained in the car accident they had. How they will be missed. Her children: Lammert &amp; Barbara Tenyenhuis — Thorold, Ont. Gerrit &amp; May Tenyenhuis — Waterville, N.S. Sieta &amp; Clarence VanderHeide — North Alton, N.S. Lainey &amp; John Rozema — Samia, Ont. John &amp; June Tenyenhuis — Etobicoke, Ont. Elsina &amp; Frank Radsma — St. Catharines, Ont. Gretha &amp; John Hutten — Centreville, N.S. Elzo &amp; Marijke Tenyenhuis — Samia, Ont. And there are 25 grandchildren and five great-grandchildren. We all await the great morning with you, Mom and Dad. Correspondence address: Gerrit Tenyenhuis, P.O. Box 47, Waterville, NS BOP 1V0</p>	<p>On Saturday, April 6, 1996, peacefully in his sleep, our dear Dad, Opa and Opapa <b>ANTOON VANZUILEKOM</b> was taken home by the Lord at the age of 83 years. Dearly beloved husband of the late Johanna Vanzuilekom (nee Huis-kamp). Loving father, grandfather and great-grandfather of: Ineke &amp; John Kalsbeek — Mississauga, Ont. Tom &amp; Clara (Jennifer, Ashley, Mark), Joyanne &amp; Ken (Janelle), John &amp; Lee (Bradley) Dietz &amp; John Tensen — Goodwood, Ont. Shawna, Cheryl &amp; Mike (fiance), Derek Tony &amp; Ann Vanzuilekom — Newmarket, Ont. Anthony, Todd, Tara "O: What is your only comfort in life and in death? A: That I am not my own, but belong - body and soul, in life and in death - to my faithful Savior, Jesus Christ" (Lord's Day 1). The funeral service was held April 9, 1996, in Holland Chr. Homes, Brampton, Ont., Rev. P. Van Egmond officiating. Correspondence address: I. Kalsbeek, 1725 The Chase, Unit 86, Mississauga, ON L5M 4N3</p>	<p><b>BELLEVILLE, Ont.: Quinte Chr. High School.</b> We are a small (115 students), dynamic Chr. High School located on the shores of beautiful Bay of Quinte in the city of Belleville, Ont. We are inviting applications for a <b>teaching position</b> possibly opening up for the school year 1996-97. Teaching responsibilities include the areas of <b>history, law, world religions and related fields.</b> Applicants with a Christian college background and a willingness to coach and give leadership in extra-curricular activities will be given preference. A living relationship with Jesus Christ, a love for children and a passion for learning are a must. Please send your applications with resume to: <b>The Principal</b> Quinte Chr. High School 289 Pinnacle Street Belleville, ON K8N 3B3</p>
<p>1941 May 3 1996 We are happy to announce the 55th wedding anniversary of our parents <b>KLAAS and GEERTJE FLUIT</b> (nee STEENBERGEN) With our best wishes and sincerest love to dad and mom we are, Bert &amp; Dianne — Ayr Ralph &amp; Ann — Dutton Andy &amp; Aileen — Nepean Henry &amp; Ann — Cambridge Roy &amp; Brenda — Cambridge Sue &amp; Ian Talsma — Brampton and 16 grandchildren. We extend an invitation to all their friends and family to attend an open house from 2 to 4 p.m., on Saturday, <b>June 1, 1996</b>, at the Maranatha Chr. Ref. Church, 94 Elgin Street South, Cambridge, Ont. Home address: 279 Blair Rd., Cambridge, ON N1S 2J9</p>	<p>Zwolle St. Catharines 1951 May 1 1996 With hearts full of thankfulness and praise to the Lord for His goodness, we joyfully announce the 45th wedding anniversary of our parents and grandparents <b>WILLIAM and DOROTHY VEENHOF</b> We praise God for their love, support, and commitment to each other throughout the years — it has been a wonderful gift to us! We continue to entrust them to the loving care of our heavenly Father, that He may keep them for each other and for us for many more years. Psalm 33:20-21. Congratulations and love from your children. Howard &amp; Jacquie VanderWier — St. Catharines Mark, Darick, Karen, Len, Jon Paul &amp; Diane Droppert — St. Catharines Rachel, David, Bryan, Steven Henry &amp; Heather Kikkert — Grassie Julie, Tim, Michelle, Daniel, Hannah Martin &amp; Anne Vyn — Gabriola Is., B.C. Jannelle, Benjamin (with Jesus), Joshua, Gabrielle, Seth Bill &amp; Darlene Veenhof — Windsor Cody Nick &amp; Anita Veenhof — St. Catharines Derek, Dylan, Racquel Home address: 48 Nello St., St. Catharines, ON L2N 1G7</p>	<p>On April 3, 1996, the Lord called home one of our faithful and beloved members <b>ROELY TENYENHUIS</b> at the age of 78. That our heavenly Father may comfort her children, grandchildren and great-grandchildren is the prayer of: The "Eventide" Club of the Chr. Ref. Church in Kentville, N.S.</p>	<p><b>Teachers</b> <b>ALLISTON, Ont.: Alliston Community Chr. School</b> invites applications for a <b>teaching position</b> in the <b>Junior grades.</b> We require someone with expertise in computers. The ability to teach music, French and Phys.Ed. would be an asset. Please send resume to: <b>Pastor Harry Zantingh</b> Box 592 Alliston, ON L9R 1V7 Phone (school): (705) 435-4611 Deadline for applications is <b>May 24, 1996.</b></p>	<p><b>BOWMANVILLE, Ont.: Knox Chr. School</b> invites applications for a <b>Grade 6 teaching position</b> for the 1996-97 school year. If you would like to become part of an exciting, growing school (project enrolment-nearly 300) in a modern, well-equipped facility within a park-like semi-rural setting, forward your letter of application and resume to the principal: <b>Bill Helms</b> Knox Chr. School 410 Scugog St. Bowmanville, ON L1C 3K2 Phone: (905) 623-5871 Fax: (905) 623-8877</p>
<p>Calgary, Alta. Salmon Arm, B.C. 1956 May 1 1996 With joy and thanksgiving, we, the children of <b>WILLIAM and GERTIE VANDER BEEK</b> would like to congratulate our Mom and Dad on their 40th wedding anniversary. We wish you many more years with us as you continue to walk in the Lord's light. Pete &amp; Jenny Vander Beek — Forest, Ont. Byron, Katrina, Lucas, Gregory, Janelle Frank &amp; Joan DeVries — Hamilton, Ont. Kelly, Jenina, Reuben George &amp; Jane Vander Beek — Holland, Mich. John Vander Beek — Burnaby, B.C. Mike Vander Beek &amp; Kim — Armstrong, B.C. Lisa Kirkeby — Armstrong, B.C. Andrew, Shawna, Tiffany, Joshua Home address: Rev. and Mrs. Vander Beek, 2221-13th St. S.W., Salmon Arm, BC V1E 1L6</p>	<p><b>Cancellation</b> <b>FRYSKE YOUN FOR SARNIA CANCELLED TILL FURTHER NOTICE!</b></p>	<p><b>Teachers</b> <b>BURLINGTON, Ont.: Trinity Chr. School</b> invites applications for a <b>September 1996-March 1997 maternity leave teaching position</b> in the <b>Junior grades</b>, and applications for a <b>30% teaching position</b> in the <b>intermediate grades</b> for the 1996-1997 school year. Please send letter of application and resume to: <b>Mr. Andrew Straatsma, Principal</b> Trinity Chr. School 650 Walkers Line Burlington, ON L7N 2E7 Phone: (905) 634-3052 Fax: (905) 634-9382</p>	<p><b>WELLANDPORT, Ont.: Wellandport Chr. School</b> invites applications for <b>possible full- and part-time positions in the primary and junior division.</b> Please forward resume, including a Christian Education Philosophy statement, to: <b>William Thies, Principal</b> Wellandport Chr. School Wellandport, ON L0R 2J0 Phone: (905) 386-6272 Fax: (905) 386-7184</p>	<p><b>DRAYTON, Ont.: Calvin Chr. School</b> invites candidates to apply for <b>possible openings in the Junior and Intermediate divisions</b> for the 1996-1997 school year. Strengths in French, Phys.Ed., art and music, will be regarded as an asset. CCS is a well-established school, in a pollution-free, rural setting, close to Kitchener/Waterloo and Stratford. As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and an extensive extra-curricular program. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to: <b>Mr. A.J. Vanderstoel, Principal</b> Calvin Chr. School Box 141, Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: (519) 638-2935</p>
<p>Look for <b>Peter and Marja</b> on page 14...</p>				



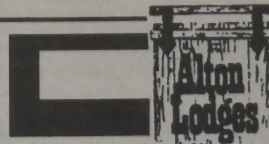
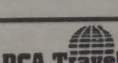



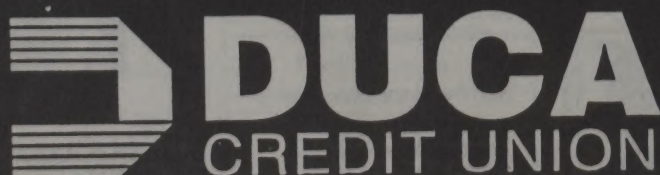
## Classifieds

Teachers	Miscellaneous	Miscellaneous
<p><b>FAIRVIEW, Alta.:</b> Fairview Chr. School requires a full-time experienced teacher to take on the challenge of a multi-grade classroom. At present enrolment is under 20, representing grades 1 to 9. Please call or fax resume to:</p> <p>Wendall Mullet (403) 835-5019 or Marlene Eastman at Box 124, Brownvale, AB T0H 1L0 Phone or fax: (403) 835-2193 Deadline is April 30, 1996.</p>	<p><b>LITTLE EUROPE RESORT and TRAILER PARK</b></p> <p><b>Bracebridge, Muskoka</b></p> <p>Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118 East, past the Muskoka Airport.</p> <p>• No pets please • Showers available Roel &amp; Riet Bakema Little Europe Resort, R.R. 3, Bracebridge, ON P1L 1X1 Phone: (705) 645-2738</p>	<p><b>RETIREMENT</b></p> <p>The board and staff of Laurentian Hills Chr. School invite friends, colleagues and former students of</p> <p><b>Julie Christiaanse</b></p> <p>to offer their wishes for a happy and blessed retirement at an open house to be held at the school, 11 Laurentian Dr., Kitchener, Ont., on <b>June 1, 1996</b>, from 2:30 to 4:30 p.m. If you would like to participate in the program, please call <b>Marlene Hoekstra</b> at (519) 745-6038.</p>
<p><b>SMITHERS, B.C.:</b> Bulkley Valley Chr. Elementary School is in need of 3 teachers commencing in September 1996. One position will be half-time in Kindergarten, one will be full-time in a combined Grade 1 and 2 and one will be approximately half-time in the intermediate grades. Some music qualifications would be a definite advantage to our school. Please send applications and resumes to:</p> <p>Glenn Ewald, Associate Principal Box 2117 Smithers, BC V0J 2N0 Phone: (604) 847-9833 Fax: (604) 847-3564</p>	<p><b>Bethesda Christian Homes</b> Woodbridge, Ontario</p> <p>A 39 two- and one-bedroom Senior Apartment Complex, with a separate Care Wing of 60 bed-sitting units, has recently been approved by the Ontario Municipal Board. Construction is expected to start soon. Bethesda is located on a beautiful ravine on a branch of the Humber River, next to the Maranatha CRC. Applications of suitable tenants are now invited. There are still a few openings. If you are interested in a Rental Unit or in a Life-Lease Unit, please contact us as soon as possible. Now is your chance! Contact the office:</p> <p>Andy Mast, 38 Haslemere Ave., Brampton, ON L6W 2X4 or phone/fax (905) 459-2111.</p>	<p><b>REFORMED</b> - STUDY OUTLINES - THEOLOGY - ETHICS - by - Premier - Inheritance - ILPB -</p> <p>Raise Funds for Special Projects with Christian Teenage Books by Piet Prins, Van de Hulst, Norel call for information: <b>Vanderheide Publishing Co. Ltd.</b> (604) 532-1733 - fax (604) 532-1734</p>
<p><b>ST. THOMAS, Ont.:</b> Ebenezer Chr. School is accepting applications for the junior division for the 1996/97 school year. Please forward your resume and application to:</p> <p>Tony DeKoter, Principal Ebenezer Chr. School 77 Fairview Ave. St. Thomas, ON N5R 4X7</p>		<p><b>For Sale</b></p>
<p><b>VANCOUVER, B.C.:</b> Vancouver Chr. School, a denominationally diverse community which offers Kindergarten through Grade 10, has potential openings for a full- or part-time French teacher, a part-time music teacher and a full-time opening at the primary level. Please send your resume to:</p> <p>Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6 No applications by fax, please.</p>	<p>A dream of an organ.</p> <p>The rich European organ culture is the basis of the work of JOHANNUS's sound specialists. A new piece of history is being written with the introduction of the new <i>Excellent and Sweetnick</i> series. According to experts the sound quality of these organs is comparable with that of a pipe organ. Hereby a new international standard is set by JOHANNUS Organ builders.</p> <p>Now available the winter 95/96 edition of the JOHANNUS newsletter <i>Masterpiece</i>. Demonstrations by appointment.</p> <p>Factory authorized dealer: Cantata Church and Home Organ Specialists Willem Flink, Proprietor RR# 2, Tillsonburg ON N4G 4G7 Phone: 1-800-26-Johan</p> <p><b>JOHANNUS</b></p>	<p><b>Come Into His Presence...</b></p> <p><b>Meditations on the Psalms</b></p> <p>The book of Psalms is filled with human emotion: cries of anguish, whispers of fear and despair, quiet hymns of peace, and shouts of joy. <i>Hear Me, O God</i> is a collection of 150 meditations on these moving songs. Writing with warmth and insight, author Wayne Brouwer weaves together stories and his experiences as a Christian Reformed pastor to draw us into a fresh look at the message of each psalm for our own lives. Order a copy of <i>Hear Me, O God</i> for yourself and one for someone you love.</p> <p>#1701-0660CC \$12.45 US / 16.80 CAN</p>  
<p><b>For Rent</b></p> <p>House for rent: 3 bedr., freshly painted with 4 appliances and detached garage. No pets. \$800 + utilities. First and last and 2 references. Limeridge Rd. W., Hamilton, Ont.</p> <p>Phone: (905) 772-3272</p>	<p><b>Ottawa, Nepean Kanata</b></p> <p><b>Sisco Reitsma</b> Registered Relocation Specialist</p> <p>RE/MAX Metro City Realty 2255 Carling Ave. Ottawa, ON K2B 7Z5</p> <p>(613) 596-5353 or (613) 596-1238</p> 	<p><b>Also by Wayne Brouwer:</b></p> <p>● WALKING ON WATER: Faith and Doubt in the Christian Life #1701-0700CC \$9.25 US / 12.50 CAN</p> <p>To order, call: <b>CRC PUBLICATIONS</b> 1-800-333-8300 US 1-800-263-4252 CAN</p>



## Classifieds

Real Estate	Job Opportunities	Miscellaneous
<p><b>20,000 Chicken Broilers</b>, 8 acres black loam garden soil, 2 barns, extra space for 20,000 more birds, excellent water supply. \$5,600 for rent of land. Good 3 br. home, located next to Chr. Ref. Church. Priced right.</p> <p><b>47 Acres sandy soil</b>, underground irrigation from Grand River, has been operated as a Pick-your own berry farm, consisting of strawberries, raspberries, blueberries, sweet corn, etc. Roadside stand. 4 br. century brick home, in excellent condition plus a near new drive shed. Financing available. Let us show you this outstanding property. Owner has other interests.</p> <p>Call Keith Miller, Broker Keith Miller &amp; Associates Realty Ltd. — Realtor (905) 774-7624 or (905) 774-4077 (res.)</p>	<p><b>FULL-TIME RECEPTIONIST/ ADMINISTRATIVE ASSISTANT</b></p> <p>The OACS requires a <b>full-time receptionist/administrative assistant</b>, starting <b>July 2, 1996</b>. The successful candidate will demonstrate:</p> <ul style="list-style-type: none"> <li>• commitment to the Christian school movement</li> <li>• organizational, interpersonal, and communication skills</li> <li>• excellent keyboarding skills</li> <li>• advanced software knowledge and expertise in word processing</li> </ul> <p>Self-motivated, qualified candidates are invited to submit a letter of application and a resume by <b>April 30, 1996</b>, to:</p> <p>Ena Mostert, Executive Assistant Ontario Alliance of Christian Schools 617 Highway #53 East, Ancaster, ON L9G 3K9 Tel.: (905) 648-2100</p>	<p><b>Make a difference!</b></p>  <p><b>Reformed Bible College</b></p> <p><b>PRACTICAL:</b> Hands-on experience in ministry; professors with real life experience; Bible major; foundational college courses; accredited; affordable.</p> <p><b>PERSONAL:</b> Community of believers sharing a ministry focus, size conducive to easy interaction; contacts that last a lifetime.</p> <p>Call our Admissions Office at 616-363-2050. 3333 East Beltline NE, Grand Rapids, MI 49505</p>
<p><b>Part-time Youth Director Required</b></p> <p>Aug. 1, 1996- Aug. 1, 1997 (under review)</p> <p><b>The right candidate will</b></p> <ul style="list-style-type: none"> <li>• Emphasize relationship ministry</li> <li>• Counsel young people in personal and spiritual growth</li> <li>• Lead youth groups</li> </ul> <p><b>Qualifications</b></p> <ul style="list-style-type: none"> <li>• 2 yr. of post-secondary education with relevant courses</li> <li>• Formal training in youth leadership, with supporting practical experience</li> <li>• Member of the Christian Reformed Church.</li> </ul> <p>Apply in writing before <b>May 31, 1996</b>, to:</p> <p>Ancaster Chr. Ref. Church Youth Search Committee Box 81151 Ancaster, ON L9G 4X2 Phone: (905) 648-2323 Fax: (905) 648-2916</p>	<p> <b>Administrative Co-ordinator</b></p> <p>The Board of <b>Beginnings Counselling &amp; Adoption Services of Ontario, Inc.</b>, invites applications for the position of <b>Administrative Co-ordinator</b> to fill a vacancy due to a six months parenting leave (commencing July). This <b>half-time position</b> is 15 hours per week. It may focus on fundraising and managing current programs. Applications can be sent to the <b>Personnel Committee, Beginnings, 1 Young Street, Suite 308, Hamilton, ON L8N 1T8. Phone (905) 528-6665; Fax (905) 528-6589.</b></p> <p><i>Application deadline is May 15, 1996.</i></p>	<p><b>Miscellaneous</b></p> <p> <b>Alton Lodges</b></p> <p>Family resort, clean house-keeping cottages, very close to 9 miles of sandy beach, excellent golf courses, fishing and many other attractions.</p> <p>For information contact: Len &amp; Rita Bette 459 Mosley St. Wasaga Beach, ON L0L 2P0 Phone: (705) 429-2420</p>
	<p><b>Worship Director</b></p> <p><b>Burnaby Christian Reformed Church</b>, an evangelical congregation with a reformed tradition, using a blend of contemporary and traditional worship styles, seeks a <b>half-time worship director</b> to develop and give leadership to the worship ministry of our church. The successful candidate must be an accomplished musician with good organizational and teaching skills. Please send letters of interest by <b>June 1 1996</b>, to: <b>Worship Committee, Burnaby CRC, 5825 Nelson Ave., Burnaby, BC V5H 3H6</b></p>	<p><b>The Living Word</b> Sermons for reading services. Contact: R. Vander Ploeg Sec./Treas. 210 Clarke St. N. Woodstock, ON N4S 7M7 Phone: (519) 539-2117</p>
		<p> <b>DCA Travel</b>  <b>Holland Travel Professional</b></p> <p><b>Toronto 416-224-5211</b> <b>Toll-Free (Canada wide)</b> <b>1-800-667-2525</b> <b>Fax 416-224-0842</b> Grimsby 905-945-3301 Burlington 905-522-8602 Emergency Service Available Business &amp; Vacation Travel</p>



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## Classifieds

Personal	Personal	Events
<p>THE FOLLOWING INDIVIDUALS ARE REQUESTED TO CONTACT THE CONSULATE GENERAL OF THE NETHERLANDS:</p> <p>=====</p> <p><b>van BAARDWIJK-BAERENDS.</b> Mrs. Regine Johanna, born April 28, 1966, emigrated to Canada July 21, 1989.</p> <p><b>van den BERG.</b> Martinus Hendrikus Johannes, born August 11, 1968, last known address in the Netherlands: Plantage Badlaan 10-4, Amsterdam, emigrated to Canada February 24, 1994.</p> <p><b>BOER.</b> Anthonie, born January 20, 1951.</p> <p><b>BOGAERT/DONCKERWOLCKE.</b> Mrs. S.M.L., born June 17, 1941, last known address in Canada: Sierra Morema 305, Calgary, Alberta.</p> <p><b>van den BOOM.</b> Adrianus Theodorus, born October 6, 1930, emigrated to Canada May 25, 1970.</p> <p><b>BOS.</b> Simon T., born August 15, 1931, last known address Kuikensweg 175, Beverwijk, emigrated to Canada October 23, 1956.</p> <p><b>BOTHOF.</b> Henri, born January 15, 1931 in Paris, last known address in the Netherlands: Balistraat 70, Amsterdam, emigrated to Canada April 11, 1957.</p>	<p><b>ROUWMAN.</b> Loes, born August 15, 1961, last known address in Canada: 1756-61 Street, Edmonton, Alberta.</p> <p><b>CINJEE-BOXMEER.</b> Maria Anna, born October 17, 1909 in Delft, emigrated to Canada September 29, 1953 or children:</p> <p><b>CINJEE.</b> Rita Clasina Agatha, born March 27, 1941 in Delft;</p> <p><b>CINJEE.</b> Helena Maria, born November 5, 1943 in Delft;</p> <p><b>CINJEE.</b> Marianne Catharina, born March 10, 1947 in Delft;</p> <p><b>CINJEE.</b> Elsie Martine, born January 5, 1951 in Delft.</p> <p><b>COWAN.</b> Davina J., born January 6, 1970.</p> <p><b>SOEPROER-v.d. MARK.</b> Mrs. A.K., born March 13, 1945, last known address in the Netherlands: Buorren 34, Rauwerd, emigrated to Goose Bay, Canada June 17, 1991.</p> <p><b>van SOOLINGEN.</b> Eeltje, born October 24, 1928 in Leerdam.</p> <p><b>ter STEEGE.</b> Peter, born April 15, 1955, emigrated to Canada February 1, 1995.</p> <p><b>STREEF.</b> Gerard, born September 28, 1931, last known address in the Netherlands: Prins Hendrikstraat 22, Groot Ammers, emigrated to Canada May 9, 1973.</p> <p><b>STEEGSTRA.</b> A., born March 31, 1958.</p>	<h2>Calendar of Events</h2> <p>Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.</p> <p><b>April 27</b> "Ontario Christian Male Chorus Festival 1996," 7:30 p.m., Redeemer College, Ancaster, Ont. Don't miss this: eight Ontario male choruses participating! (#)</p> <p><b>April 27</b> "Praise and Worship Concert" with Grace and Colleen (Unity Music Ministries), 7:30 p.m., Clarkson CRC, Mississauga, Ont. Freewill offering in support of The Lighthouse ministry. Info.: (416) 535-6262.</p> <p><b>April 27</b> Organist Jonathan Oldengarm in recital, 7:30 p.m., Benton St. Baptist Church, Kitchener, Ont.</p> <p><b>May 1</b> The CRC Ladies' Societies of Bowmanville/Quinte/Ottawa hold a mini-convention, starting 9:30 a.m., in the Days Inn, Kingston, Ont. Theme: "Rivers of Joy." Speakers: Rev. Ch. Kooger and Mrs. Margriet VanDee. Info./tickets: Hendrika Donkersteeg at (613) 658-5829. Order before April 13!</p> <p><b>May 2</b> Noon hour organ concert by Jonathan Oldengarm, Metropolitan United Church, Toronto, Ont.</p> <p><b>May 4</b> Third Annual Spring Fling Dinner in support of Calgary Chr. School. At Glenmore Inn &amp; Convention Center, Calgary, Alta. Info./tickets (403) 242-2896.</p> <p><b>May 4-11</b> "In Concert," Willem Van Suydam (organ), Herman &amp; Henk-Jan Drost (trumpets) and "The Liberation Choir." All events at 8 p.m. <b>May 4:</b> Chalmers United Church, Woodstock, Ont.; <b>May 10:</b> Metropolitan United Church, Toronto, Ont.; <b>May 11:</b> Central Presb. Church, Hamilton, Ont. Info./tickets: (905) 631-1929.</p>



**At the King's Table**  
A weekend conference for persons with a disability and their caregivers. The concert is part of the conference which includes:

**Friday Evening**  
Joni Eareckson Tada, a quadriplegic since 1967, will share her experiences of learning to live with a disability.

**Saturday Program:**  
21 workshops have been planned for Saturday. The topics are geared for all officebearers, caregivers and persons with disabilities in the church.  
Cost: Saturday only - \$40 (\$50 - includes concert)



**Hear Joni in Concert**  
Saturday, May 11

**Concert of Praise**  
A concert evening featuring

- Joni and music groups
- Colleen & Grace and
- DBS & Interregnum.

Location:

The Athletic Complex  
Wilfrid Laurier University  
Waterloo

Doors open at 7:00 p.m.  
Concert begins at 7:30 p.m.

**Sunday worship:**  
Rev. Jim VanderLaan will give the message. Jim is the director of the committee on Disability Concerns of the Christian Reformed Church.

For more information about the conference write:

At the King's Table  
Eastern Canada  
Disability Conference  
c/o Nancy Esel Lambers  
3475 Midway, PO Box 5070  
Burlington, Ontario L7R 3Y8

Cost: \$125/person - includes accommodations

Concert tickets: Family-\$25.00, Single-\$8.00, Students (under 16)-\$5.00, available at the following locations:

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Cambridge  
(519) 653-0214

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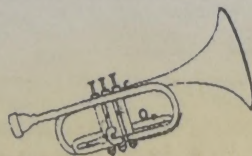
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## News

# New counselling service offers consolation to the bereaved

Alan Doerksen

TORONTO — In today's North American society, many people are uncomfortable with the subject of death and have a hard time dealing with the death of someone close to them.

"Death is the big taboo in our culture," says Don Goertz. He is one of the leaders of Requiem, a new counselling service for bereaved people connected with Christian Counselling Services (CCS).

Two years ago, Goertz experienced an intense loss when his wife, Suzanne, died while working on a World Vision project in Africa. As he went through his own grieving journey, Goertz found "a real discrepancy with how the church dealt with death and how society deals with it." He felt pressure from others to get busy again but felt an inner need to thoroughly work through his grief.

## Mourning is good

To help him, Goertz met with William Cooke, a CCS counsellor. Out of that contact, Requiem was born. Goertz and Cooke provide leadership to Requiem, which officially started on April 17.

a house of feasting, for death is the destiny of every man; the living should take this to heart. Sorrow is better than laughter, because a sad face is good for the heart. The heart of the wise is in the house of mourning, but the heart of fools is in the house of pleasure."

"The process of mourning is very important," says Goertz. "Our goal is to be like Christ — to share in His sufferings.... In Jesus' wounding there is healing."

Requiem offers counselling and consultation to individuals, couples and families. Cooke and other CCS staff offer individual bereavement counselling. Requiem also has two programs for groups: "Living Our Losses" and "The Guest House".

"Living Our Losses" is a 10-week program for men and women who have recently experienced the death of a loved one. Participants meet with leaders to share stories and experiences and to seek understanding. The group models itself on the metaphor of a house. Each week, members gather and enter a different symbolic room and open a door to some aspect of mourning.

often as they want. Each group is limited to eight at a time, and members commit to joining for a month. At the beginning of each month, new members are welcomed.



William Cooke

Members of "The Guest House" could be those who took part in "Living Our Losses" or other bereavement groups in the past who wish to explore themes and experiences in greater depth.

All of Requiem's counselling is based at CCS's offices in Toronto, but Goertz explains that "in the longer term, we hope to go on-site." At this stage, Requiem serves primarily the Toronto area.

## Team work

Both Goertz and Cooke will help lead the two bereavement groups while Cooke will focus more on individual counselling. Cooke, who has also experienced personal family loss (in the last few years, both his father and sister died), brings professional counselling experience to Requiem. Goertz brings a pastoral, historical and theological perspective. "It will be a team approach," Goertz explains. Goertz has served as a Baptist pastor and seminary teacher and has done much research into church history.

For Goertz, a major challenge for Christians is how to be present in a meaningful way with non-Christians during a time of grieving and loss. Requiem plans to work closely with churches and funeral homes, both of which can refer clients. CCS already has "a fairly large non-Christian clientele," Goertz notes. Cooke confirms that about 50 per cent of CCS's clients are non-Christian.

Some people, especially non-Christians, have no support community during a time of loss, and Requiem can help by referring them to a church in their area, suggests Goertz. Requiem has plans to train Christians from churches to be supportive to bereaved people. "We hope to start workshops on that fairly soon," says Goertz.

## A different approach

Requiem plans to offer a different approach to bereavement counselling than other services available, Goertz says. At present, there are many support groups offered by funeral homes and by groups such as the Cancer Society for families of cancer victims. Christians often run support groups connected with funeral homes but they are limited in how much they can say about Christianity to their clients, Goertz observes. The prevailing attitude is that if clients have a faith, Christian or otherwise, counsellors should affirm it. These groups don't address God-related questions, and focus more on the idea of self-help and getting people back to work.

Cooke agrees that Requiem will be able to address questions of meaning in life faced by bereaved people and the "inevitable crisis of faith and re-evaluation of faith that occurs." Cooke sees Requiem's work as being complementary to that of other support groups for the bereaved. "I have a high respect for the quality of work that is done in the other groups," he says. Because of the input of CCS's staff, Requiem will likely possess more clinical skill and depth than other support groups, Cooke suggests.

## Modest fees

One challenge Requiem faces is that funeral homes run their support groups free of charge, in connection with funeral services. "Requiem has to pay its own way," says Goertz. CCS will charge modest fees and will also seek funding from churches and foundations.

Requiem plans to gather resources into a library containing published work and audiovisual resources from its participants and from others working in this field.



Requiem focuses on comforting mourners, in keeping with Matt. 5:4 (NIV): "Blessed are those who mourn, for they will be comforted." Requiem affirms the mourning process, Goertz explains, referring to Eccles. 7:2-4: "It is better to go to a house of mourning than to go to

The second group offered by Requiem is "The Guest House," which Goertz describes as, "for people who are a little further down their grief journey." This group uses the metaphor of travellers on a journey. "Travellers" are welcome to come and meet for as long and as

## News Digest

### Hutterites more immune

TORONTO — The Hutterites in Manitoba seem to have better defences against common infectious diseases than their neighbors do, reports *The Globe and Mail*. That conclusion is based on a University of Manitoba study which matched health records of Hutterites with a control group.

The study revealed that there were five cases of multiple sclerosis among Hutterites, but 17 in the control group. A similar difference was shown in occurrences of shingles (a localized recurrence of chicken pox). According to Dr. Robert Ross, who headed the study, "There is no chance those results are coincidental." Everyone with MS has had chicken pox as a child. He believes that the chicken pox virus is the foreign body that stimulates the antibody responses that do the damage in MS.

Ross believes the Hutterites have a unique advantage worth studying.

### Help for Maritimers with disabilities

TRURO, N.S. — People with disabilities in the Truro and Cape Breton areas are helping themselves to better lives with the assistance of the Colchester Action Association of People with Disabilities (CAAPD).

The association has produced a directory of area businesses and organizations which are handicapped-accessible. As a result, many more local buildings are being made accessible. The CAAPD also runs a 24-hour taxi service and provides home care for those who are home-bound.

The skills of disabled people are being promoted in a newsletter called "Chit Chat," as are information on financial assistance programs, wage subsidies and training programs.

After "Chit Chat" went out to 3,500 employers, a survey of 200 of its recipients indicated that 90 per cent of them would now consider hiring a person with a disability.